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A VINDICATION OF ORDINANCES:

BY

William Bridge, Preacher of the Word of God at *Yarmouth*; sometime Fellow of *Emmanuel* Colledg in *CAMBRIDG*.

Unto which is added,

GRACE And LOVE BEYOND GIFTS:

Opened in a *Sermon* before the Lord Major of LONDON.

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Printed by *Peter Cole* in *Leaden-Hall*, and are to be Sold at his Shop at the sign of the Printing-Press in Cornhil, near the Royal Exchange. 1633.

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To the Reader.

Good Reader!

I Here *Declare*, That there is not the least letter of the Word upon which truths mountains do not hang. *Luther* saith, *That one tittle of the Word, is greater than heaven and earth.* But our Lord and Savior Jesus Christ saith, *That Heaven and Earth shall pass away, but my Words shall not pass away.* Shall we then stand still, behold, and see the Ordinances of Christ wrested from us, and not bear witness against it? Upon this account (though the importunity of divers friends have been very pressing) I am not unwilling that this Sermon concerning Ordinances be brought into publick view.

You may read in the Scripture, That in the times next before Christ and his glorious coming, Professors shall not keep their Garments, when they were most to wear with honour: Therefore saith our Savior, *Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame*, Rev. 16. 15. When shall this be? in the time of the Pouring out of the 6th Vial which is immediatly before the coming of Christ for so saith, *then, Behold I come as a Thief, blessed is he that watcheth*, &c. In *Mat.* 24. it is said, *Immediately after the tribulation of those days shall appear the sign of the Son of man*, verse. 29, 30. What days are those? Even the days when men shall say of Christ, *Behold he is in the desert, behold he is in the secret chamber*, v. 26. Come from the publick Ordinances, only to be enjoyed in private; Who shall those be that shall say thus? such as would fain be reputed Prophets, such as have had a hand in the great Works of God in those times and such as have been great and high Professors: for saith our Savior, *there shall arise false Christs, and false Prophets, and shall shew great signs & wonders insomuch as (if it be possible) they shall deceive the very elect* v. 24. But when shall these things be? immediatly before Christs coming, v. 29. for saith he, *Verily this generation* (that is the ge-

neration on which he spake of, not which he spake to) *shal not passe till all these things be fulfilled*: so that immediatly before the glorious coming of Christ, men shal depart from, and cast away the precious Ordinances of Jesus Christ; which is as wel grief, as comfort, to us: Grief, that there should be such declinings; Comfort, That our Lord is at hand. This declining is an ill sin; but a good sign: as an ill sin it's grief; as a good sign of Christs coming, so it's comfort. And if our Lord & Savior be at hand, even at the door, *who would not watch and keep his garments?* Shal we not watch with him one hour? The scope and drift of this Sermon, is, To cal upon yours and mine own soul to watch. Wherein is proved, both in the general, That Ordinances, and in particular, That such and such Ordinances ought to be stil continued, & that New-Testament beleevers are stil to live under the same; not that they should not live beyond them, in the use of them; for in the way of Nature we are to use our daily bread, though we do live beyond it. Living under an Ordinance, as Christs appointment, & living beyond it, in regard of Divine enjoyment are not repugnant: but that beleevers should so live beyond the Ordinances, as that they are not bound to the use thereof, is the thing which this Sermon lies against.

I have not spoken of the Lords day herein; there are divers Treaties abroad which do prove that an Ordinance of Christ to be stil continued, and the cleering and proving thereof, requires more time than an hour or two in preaching would admit. Neither have I spoken much unto that Objection, *viz. That all the Ordinances of Christ do hang upon the Ministry, and there can be no Ministry now, because those extraordinary Gifts of the holy Ghost are wanting*: for the Question before me was not, *Whether the Ordinances may, or can possibly continue*, but, *Whether they ought to continue?* Yet as to that Objection, I ad, If you look into that 1. Epist. to *Tim.* c. 1. v. 3. where the Apostle *Paul* doth set down the *Qualifications of one who is fit to be a Minister of the Gospel*. Ye shall not find one word declaring that those extraordinary Gifts of the holy Ghost, are a-any part of the Essential Qualification of an *Elder*, or *Bishop*:

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the Apostle shews how a man should be qualified that is made a *Deacon*, vers. 8, 9, 10, 11, 12. how a Widdow should be qualified who is to be taken into that number, Chap. 5. ver. 9, 10. and how a *Bishop, or Elder should be qualified*, Chap. 3. but though he set down many particulars of the qualifications of a man fit for that Office, yet not one word of these Extraordinary Gifts, plainly speaking this truth, *That those gifts are not of the Essence of a Minister of the Gospel*, Yea, where do we find, That those *ordinary Elders* chosen in the Apostles time, *Act.* 13. *Tit.* 1. were indued with such Gifts? Apostles and Evangelists, who were extraordinary Officers, and not to continue, had those Gifts, we read they had them; but where do we read, That the ordinary *Elders*, who were to continue, had these extraordinary Gifts of the holy Ghost constantly? We find that Baptism was administred to those persons who had none of these Gifts. *Act.* 8. 15, 16, 17. *That the Lords Supper was administred to Christs Disciples before the holy Ghost in those gifts, fell upon them.* Mat. 26. *And that the Churches Censure requires no such gifts*, Mat. 18. Now threfore if the Ordinances may be received without them; and they are not of the Essence of the Ministry, why should any man think that the Ordinances of Jesus Christ do so hang upon these, that if these be wanting, the Ordinances cannot be used or administred?

And as for the Lords day (which is called the Lords-day as the Lords Supper is, because of the Lords appointment and Institution) who doth not see how the power of godlyness hath grown and thriven under the droppings thereof? What Nation or Kingdom is there under all the Heavens, where the power of godlinesse hath flourished more then in *England*? Why? (not excluding other reasons of Gods Grace and Free love to us) but because the Lords day hath lived more Institution-wise in *England*, than in any other part of the World; and what gracious man is there in all this Nation, who may not rise up and say to this day, *Blessed art thou amongst the days of the week, my Soul doth; yea, and all Generations shall cal thee blessed?*

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The other Sermon is about *Grace and Gift; the excellency of Grace and Love above Gifts*, Whereunto we shal do wel that we take heed, for if our gifts do wax wanton, they will despise Ordinances, and kick against Grace it self, which they have the more cause to nourish, because they live plentifully under the roof of Grace: happy is the man whose gifts do cherish his graces, and whose graces do produce gifts; and as diversities of gifts should not make us disagree or envy one another, but rather bind us in love to one another, so extraordinary enjoyments should not draw us from ordinary means but quicken up our hearts thereunto: as if God do marvelously blesse us without Prayer, and we be driven the more unto prayer by it, then, tis of God and his love; but if it cause us to leave or neglect Prayer then it is perilous. Now these are perilous times, for they are the last times; wherefore good Reader, let us desire rather to have plain Grace, than fine Gifts; for this is the more excellent way.

I have not had so much time to peruse these two Sermons as I would, for the Nots staid a very little while in my hands; but I find they are agreeable to what I delivered in preaching, whereunto I have made some little Addition. The Title and Frontispiece I left to my Friends who desired the Printing; the mending of some Press-faults, I must leave to the Pen of the Reader. Now the good Lord himself, who hath often refreshed our Souls with the sence of his love in Christ Jesus, keep all our feet in his wayes, and grant that we may hold fast what we have, lest another take our Crown.

Yours in the Gospel of our Lord Jesus Christ,

WILL. BRIDGE.

A VINDICATION OF ORDINANCES.

Preached at Stepney July 15. 1649

DEUT. 18. latter part of the 15. verſ.

——*Unto Him ſhall ye hearken.*

THeſe words are ſpoken concerning our Lord and Savior Jeſus Chriſt, who is our great Prophet; whoſe Work and Office it is, To reveal and make known the Mind and Will of God the Father unto us: Our duty therefore is, To hearken unto him. And this is that Inference which the Lord Himſelf makes here, *Unto Him ſhal ye hearken.* Only ye may obſerve, That when the Apoſtle *Peter* in *Act.* 3. doth cite this Scripture, he gives you a double expoſition; For whereas it is ſaid in the 19. verſe of this Chap: *It ſhal com to paſs, that Whoſoever wil not hearken unto my words, which he ſhal ſpeak in my Name, I wil require it of him.* Peter, in *Act.* 3. 23. renders it thus; *And it ſhal come to paſs, that every ſoul which wil not hear the Prophet, ſhal be deſtroyed from among the People.* And whereas it is ſaid here in the text, *Unto Him ſhal ye hearken,* Peter in *Act.* 3. 22. renders it thus, *Him ſhal ye hear in all things, whatſoever He ſhal ſay unto you.* So that this is the great Inference and Uſe that the Lord Himſelf doth make of this Prophetical Office of Chriſt, *Unto Him ſhal ye hearken.*

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It will therefore be worth our time to consider, What it is for to hearken to him this great Prophet. Know therefore, that when he saith, Unto him shall ye hearken; the meaning is, Unto him alone, and to none else; as, *Thou shalt worship the Lord thy God*; our Savior translates, *and him only shalt thou serve*. So here, Unto him shall ye hearken; that is, to him only, to him alone, and to none else.

Now a man is said to hearken unto Christ this great Prophet, either when he doth acknowledge, receive, and submit unto his appointments; or else when he doth obey his voice with the obedience of Faith. I say, first a man is said to hearken unto Christ this great Prophet, when he doth receive, acknowledge, and submit unto his appointments: And therefore if you compare the 10th of *Matthew* with the 10th of *Luke*, ye shall find, That Hearing and Receiving are the same thing. In the 10th of *Matthew*, at the 40. verse. *He that receiveth you, receiveth me.* In the 10th of *Luke*, at the 16. verse, *He that heareth you, heareth me.* What is Hearing in one, is Receiving in the other: so that I say, First a man is said to hear Christ this great Prophet when he doth receive, acknowledge, and submit unto his appointments: this is our duty; when it is said, Unto him shall ye hearken, this is here commanded.

For the opening therefore, and pressing of this truth, I shall labor,

First to shew you, What those appointments of Christ this great Prophet of ours are, which we are to receive, acknowledg, and to submit unto, and thereby to hearken unto him.

Secondly, That these appointments and Institutions of his, do still continue and bind us, and that we are still to hearken to him therein; still he lives and speaks in those appointments.

Thirdly, I shall Answer to some Objections, Questions, and Cases of Conscience concerning Ordinances, and the Institutions of Christ.

Fourthly, Shew you, What a dangerous thing it is for a man

man to turn his back upon, and ears from, the voice of this great Prophet speaking in his Appointments and Institutions.

Fifthly; How, and in what manner this hearing work should be rightly performed?

First; if you ask me, What these Appointments are, which we are to receive, acknowledg, and submit unto, and so to hearken unto this great Prophet in? *Quest.*

I, Answer, That if you look into the whol new Testament, you shal find the precepts of Christ are either *Moral*, as the Ten Commandements, or *Positive*. As for the Moral precepts of the Ten Commandements, though our Lord and Savior CHRIST, hath added no new thing unto them, more than what was before; yet, as I may so speak, he hath put them into another dress than what was formerly put upon them; for saith he in the 5 Chapter of *Matthew*, *It hath been said by them of old, Thou shalt not commit Adultery; But I say unto you, Whosoever looketh upon a Woman to lust after her, &c.* In this 5 Chapter of *Matthew*, these are six Cases that our Lord and Savior Christ speaks unto; in three of them he makes mention of the very words of the Moral Law; as at the 21. verse, *Ye have heard it was said of old, Thou shalt not kill*: at the 27 verse, *Ye have heard that it was said of old, thou shalt not commit Adultery*. So again, verse 33. But now when he speaks of the other Laws that were not of the ten Commandements, ye may observe that he alters his manner of speaking, *Ye have heard, that it hath been said, An Eye for Eye*; he doth not say, Ye have heard that it hath been said *by them of old time*. When (I say) he speaks of any of the ten Commandements, that Clause is added: when he speaks of the other Three Cases, that Clause is not added. *Answ.*

Again; you may observe this, That those words, *Ye have heard that it was said To them of old time*, should be rather translated (as it is in some of your Books) *Ye have heard that it was said By them of old time*; which appears by the antithesis or oppsition, *But I say*.

Again; You may observe, That when he saith at the 17. v. *Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfil:* Those words (according to the Original) may be read thus, *I am not come to destroy but to fill up*; for though Christ added nothing unto the ten Commandements or Moral Law, yet notwithstanding, he did more fully reveal and make known what was, and is therein commanded; for our Lord and Savior Christ, did not barely speak against the false glosses and Interpretations of the Jews, and Jewish Rabbins, for he instenceth in the words of *Moses*, and of the Law it self. *It hath been said by them, Thou shalt not commit Adultery, but I say, whoever looketh upon a woman to lust, &c.* What then, were not unclean thoughts forbidden by the Law, and in *Moses* time? Yes: but when Christ came, he doth more fully and cleery reveal what was before commanded and forbidden in the Law; and so though he hath made no new addition to the Law, yet in this respect he hath (as it were) made some advance upon the very Moral Law, the ten commandements; and herein we are to hearken to him this great Prophet, by acknowledging, receiving, and submitting unto these commands thus opened and Interpreted by him.

But now if you look upon the *Positive* Precepts or Commandements of Christ, you shall find, that Jesus Christ hath given forth many that were not given forth in the times of *Moses*, or of the Old Testament, for in the times of the Old Testament, Circumcision was, now Baptism is: then the Passover, now the Lords Supper: then their Ministers were Priests and Levites, now Pastors, and Teachers: then the whole Nation of the Jews a Church, now as man do Beleeve they are added to the Church: then if any man did sin presumptuously, he was to be cut off by the Sword from among the people, now to be cut off by the Censures of the Church. So that I say, if you look upon the Positive Precepts, there are many that are now given forth by Christ, which were not given forth before in the times of *Moses*, and of the Old Testament, and these, all these we are

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to receive, to acknowledge, and to submit unto, and herein to hearken to this great Prophet.

But it will be granted on all hands, That there are many Appointments Institutions, and Ordinances which were given forth by this great Prophet in the times of the New Testament: but the Question is, Whether these are to continue still or no? We grant indeed, that there were such Appointments in Christs own time, and in the Apostles time; for the people of those times, and of that generation: but the Question is, Whether these still are to continue, and whether still we are to submit, to receive, and to acknowledge these Appointments; and so whether still we are to hearken unto Christ herein? *Object.*

For Answer hereunto: Observe I pray, the laying of Christs Appointments, Institutions, and Ordinances. If they be laid and prest upon universal and perpetual grounds, then they are still to continue. Now you shall find, that these Appointments, Institutions, and Ordinances of Christ, Baptism, the Lords Supper, Particular Churches, the Ministry, Church Censures, Singing of Psalms, and the like, are laid upon such universal and perpetual grounds, as to continue until Christs coming again. *Answ.*

I shall touch a little upon these Particulars, and prove the thing first by way of enumeration.

As for that of *Particular Churches:* You find in the Book of the *Revelation*, that Christ speaks of things to come after *John*'s time who lived the longest of all the Apostles: at the first Chapter, and the first verse thus: *The Revelation of Jesus Christ which God gave unto him to shew unto his servants things which must shortly come to pass.* And in the 4 Chapter and the latter end of the 1 verse, saith the Lord Christ to *John, I will shew thee things which must be hereafter.* Now in the first Chapter he gives him a Vision of the Son of man walking between the seven golden Candlesticks: and he tells us at the last Verse, That those seven golden Candlesticks, are the seven Churches: shewing, That thus Christ

would appear unto his people in the way of Churches after *John*'s time, in the times that were to come. And so in the close of the Book of the *Revelation*, after he had spoken of all things that should come to passe, saith he at the 16. verse, *I have sent mine Angel to testifie unto you these things in the Churches.* Not in the Church in general, but in the Churches. And if ye look into the first Epistle of *Timothy*, ye shall find, that the Apostle *Paul* having given directions, and several Precepts concerning Bishops, Elders, Deacons, Widdows, and about the ordering of the house of God, (which saith he, is the Church of God) he concludes all with a solemn Charge, Chap. 6. Vers. 13. *I give thee Charge in the sight of God, and before Jesus Christ, That thou keep the Commandement* (not this, but the Commandement, according to the old Translation, and the Original Greek) *without spot, unrebukabl, until the appearing of our Lord Jesus Christ*: Which appearing, doth synchronize with the judging of the quick and dead, 2 *Tim.* Chap. 4. Vers. 1. but *Timothy* himself doth not live so long, and therefore this Charge lies upon every Minister and others respectively, for so indeed the Charge is directed to the man of God, Chapter 6. Verse 11. who by the same Apostle, is interpreted to be every Minister Epist. 2. chap. 3. vers. 17. So that the ordering of Gods house by Bishops, or Elders, Deacons, and Widdows, is stil to continue, and therefore particular Churches and Congregations for publick Worship still to continue.

As for the *Ministry*, you know what the Apostle saith in the 4. Chapter to the *Ephesians*, at the 11. verse, speaking of Christ, *He gave some, Apostles: some, Prophets: some, Evangelists: and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ.* Well, but how long are these to continue? reade the 13. verse, *Till we all come in the unity of the Faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.* And I pray, are we yet come unto this Condition? It may be some particular man will dare to say it, that he himself is come unto this condition,

condition, this ſtature of the fulneſs of Chriſt; but mark what the Apoſtle ſaith, till we all come in the unity of the *Faith*. What a world of differences in Faith are there now amongſt us? but ſaith the Apoſtle, Theſe Offices of the Miniſtry, are to continue til we *all* come; not till one man comes, or two men come, but till we *all* come unto the unity of the Faith; that is not yet come to paſs, and therefore the Miniſtry is ſtill to continue; neither can it be ſaid, That this unity of Faith is to be underſtood of the Doctrine of Faith; for that were to ſay, That the Miniſtry were to continue till the Doctrines and Rules for the Miniſtry were given out, and then to ceaſe: And if ye look into the 68. *Pſal.* from whence theſe words are cited; ye ſhal find at the 18. verſe, that Chriſt hath given theſe gifts, *That the Lord God might dwel amongſt men.* As if there were no abode or dwelling for God amongſt men, without theſe gifts; and have we not need ſtill, that God ſhould dwel amongſt us? yea, and doth not God ſtill dwel amongſt us?

As for *Baptiſme*; you know what our Lord and Savior Chriſt ſaid to his Diſciples, *Mat.* 28. 19. *Go teach all Nations, baptizing them.* I do not inſiſt upon thoſe words, *Lo, I am with you until the end of the world*, though that will carry it; but I pray you mark thoſe words, *Go teach all Nations baptizing them.* So that all Nations are to be Taught and Baptized: Baptiſm therefore, is not to end till all Nations be taught and baptized; and is that done? reade what is ſaid in the 24 of *Matthew*, at the 14. verſ. *And this Goſpel of the Kingdom ſhal be Preached in all the world, for a witneſs unto all Nations; and then ſhal the end come.* But the end is not yet come; when the Goſpel is preached unto all Nations, then ſhal the end come; but the end is not yet come, therefore the Goſpel ſtill is to be preached unto the Nations, and they to be Baptized, and ſo this Ordinance of Baptiſm is to continue ſtill.

As for that of the *Lords Supper*; ye know what the Apoſtle ſaith, *As oft as ye eat, &c. Ye ſhew forth the Lords death till he come.* That cannot be underſtood of the coming of the

the Spirit; for ſo he was come in the Apoſtles time. But if ye look into the firſt of the *Corinthians*, and the 11. Chapter, ye ſhal ſee what a reaſon the Apoſtle gives, why he gave out the Lords Supper unto the *Corinthians*, and why they were to receive it; even ſuch a reaſon as reacheth unto us as wel as to the *Corinthians*, ſaith he at the 23. verſ. *For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betraied, took bread, &c.* He makes this the reaſon why he gave forth the Lords Supper unto the *Corinthians*, and why they were to receive it, Even becauſe that the Lord Jeſus Chriſt did give it to his Diſciples in the night when he was betraied, and becauſe he had thus received of the Lord, &c. Now I appeal unto any man, Is not this reaſon as good a reaſon upon us, as upon the *Corinthians*? if indeed the Apoſtle had made this the reaſon, I have received a meſſage from Chriſt, That you *Corinthians* ſhould receive the Lords Supper, then this reaſon had not bound us as well as them, but the reaſon that he gives of this diſpenſation, reacheth to us as well as them, and therefore to continue amongſt us as it was uſed amongſt them.

As for the *Cenſures of the Church*, in caſe that any do offend and continue ſcandalouſly and obſtinately in their ſin; Ye know what our Savior ſaith, in the 18. of *Matthew*, *Tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man, and a publican.* Now if you look upon the verſes before and after this text, ye ſhal find that they all do bind us. Verſ. 10. *Take heed that ye deſpiſe not one of theſe little ones:* that ſtill continues. So after this text. *Peter came unto Chriſt and ſaid, Lord, how oft ſhall my brother ſin againſt me and I forgive him? Jeſus ſaith unto him, I ſay unto thee, Not till ſeven times, but untill ſeventy times ſeven times*, verſ. 21. yea, look upon the whole Chapter, and the other verſes thereof, and ye find, that they do ſtill bind us and continue upon us, Why therefore not this alſo, which you have at the 17. verſe? And if we mind the 1 *Cor.* 5. Chap. we may ſee that the Apoſtle *Paul* doth

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argue this Cenſure of the Church, from univerſal, perpetual, and moral grounds; Caſt out therefore the old leaven, why? becauſe *a little leaven leaveneth the whol lump.*

As for *Singing of Pſalms*: You know what is ſaid concerning our Savior Chriſt and his Diſciples when they had received the Supper *Mat.* 26. 30. *And when they had ſung an Hymn, they went out.* It was an uſual practice among the Jews after the paſſover, to ſing an Hymn: our Savior Chriſt did receive the Paſſover then, but he did not ſing a Pſalm, or Hymn between the Paſſover and the Lords Supper, but he takes the Hymn and removes it from following the Paſſover, and hangs it upon the Lords Supper, to ſhew that it ſhould be a New Teſtament Ordinance.

And they *all* ſang: for thoſe that went out did ſing, and when they had ſung an Hymn they all went out.

And they *all* ſang together: For if one of them only did ſing, then either our Lord and Savior Chriſt alone did ſing, or ſome one of his Diſciples did ſing alone: our Lord and Savior Chriſt did not ſing alone, for the Evangeliſt would have told us ſo: *John* tels us, That our Savior prayed then, and he ſets down his prayer in the 17 of *John*; and ſaith he, he Prayed, *and he ſaid, Father glorifie thy Son, &c.* So if Chriſt had ſung alone, *John* or ſome other Evangeliſt would have ſaid that he ſung, and would have given us his Pſalm which he ſung, as wel as his Prayer which he prayed: Neither can it be ſaid, That they all ſung becauſe they did all conſent unto what he did: for they conſented unto his Preaching, to the Miracles which he wrought, and to his prayer which he made; yet it's not ſaid, They wrought this or that Miracle when he wrought it; or that they Preached, when he Preached; or that they prayed, when he prayed alone: yea, where do we find in all the New Teſtament, that they are ſaid to do any thing that Chriſt did alone: ſurely therefore he did not ſing here alone, for it's ſaid, *And when they had ſung, &c.* Nor did one of his Diſciples ſing alone; for to that kind of ſinging two gifts are required, the gifts of Propheſie, whereby a man is able to ſpeak in the Congrega-

gregation to the benefit of the whol body; and the melodious gift of singing. Now those gifts were not yet given, for Christ was not yet dead and ascended, and therefore one of the Disciples did not sing alone, and if Christ did not sing alone, nor one of his Disciples alone, then they all sang together.

I but if they did all sing together, how could it be to edification? For we reade in the 3. of the *Colossians*, that the Apostle saies thus, *Let the word of Christ dwel in you richly in all wisdom, teaching, and admonishing one another in Psalms, and Hymns, and spiritual songs.* How can we teach and admonish one another, if we sing altogether? If a Disciple do sing alone, he may teach and admonish the rest.

For Answer to that, I shall but acquaint you with the mis-reading of the words; look upon the words in the 16. vers. and the very right reading will take off this and other scruples. The words are to be read thus, *Let the word of Christ dwel in you richly in al wisdom, teaching and admonishing one another*: (there's the stop) *In Psalms, and Hymns, and spiritual songs, singing with grace in your hearts to the Lord.* The words do not run thus, Let the Word of Christ dwel in you richly in all Wisdom, teaching and admonishing one another in Psalms (stopping there) but in the Greek and Original, the words run thus, *Let the word of Christ dwel in you richly in all wisdom, teaching and admonishing one another*: (there's the stop) *In Psalms, and Hymns, and spiritual Songs, singing with grace in your hearts to the Lord.* And thus there is a better sence of the words too, and a greater dependance of things together. So that I say, our Lord and Savior Christ and his Disciples did all sing together, and if they all sung together at the Supper, why should not his practice be a Rule to us as well as his receiving the Supper a Rule to us; as it is pressed by the Apostle in that, 1 *Cor.* 11. if Christ could sing thus with the Disciples without stinting the Spirit, in whom the Spirit was without measure, then also we may sing together, and yet not stint the Spirit; but Christ and his Disciples did all sing together,

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and that for our example. Thus whether you look upon one or another of these Ordinances, ye find that they are still to continue, and that we are to receive, acknowledge and submit unto these Appointments, and to hear Christ herein.

But besides these particulars, take Three or Four general Reasons for the continuance of them.

First, If that the word of the new Testament, as commanding to Beleeve, and promising to give the Spirit, I say, if this Word do continue, then the Ordinances of Christ are still to continue: If the Appointments, Institutions, and Ordinances of Christ be not still to continue, then the word of the new Testament; as the Commandements of beleeving, and the promise of giving the Spirit, do not continue neither, there is the same reason; for, when we say that the Lord Jesus Christ hath appointed Baptism, the Lords Supper, and other Ordinances, what do men say? True, these were appointed indeed for those times, when Christ and the Apostles lived, But now I pray, May not the same be said concerning the Commandement of Beleeving, and concerning the Promise of giving the Spirit? you say that you are bound to beleeve; how prove you that? say you, Becaufe Christ hath commanded me: But I Answer you with your own Answer, He commanded the men of those times only: You say, That you shall have the Spirit, How prove you that? Christ hath promised it, but how prove you, That the promise of the Spirit reacheth beyond those times? Look what you Answer for the Ordinances, that may be Answered to the Commandement of Faith, and the promise of giving the Spirit, and so for the whol new Testament; and so both Old and New Testament will fall to the ground, and then we return to Heathenism. 1.

Secondly, If the Doctrine of the Ordinances be of the foundation of our Religion, then certainly the Ordinances are still to continue; for without a foundation, there is no building. Now if you look into the 6 Chapter of the *Hebrews*, you shall find, That the Doctrine of Ordinances is of 2.

the foundation of Religion, verſe the 1. *Therefore leaving the principles of the Doctrine of Chriſt, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the Doctrine of Baptiſms, and of laying on of hands, and of reſurrection of the dead, and eternal judgment.* What this Baptiſm is, I will not deſpute; what this laying on of hands is, I will not now reaſon; but certainly they muſt be Ordinances. Now look (ſaith the Apoſtle) as the Doctrin of the Reſurtection, and eternal judgment, and repentance from dead works, and of faith towards God, are fundamental Doctrines; ſo the Doctrine of Baptiſms, and laying on of hands, are of the foundation. Now I ſay, if theſe are of the foundation, then the Ordinances muſt ſtil continue. Neither can it be ſaid, That theſe Doctrines of Baptiſms, and of the laying on of hands, are to be laid aſide, becauſe the Apoſtle ſaith, *Leaving theſe principles let us go on to perfection*; for thereby he meaneth only in regard of his preſſing, urging, and inculcating thereof upon them, as appears by the words of the former Chapter in the laſt verſes; otherwiſe he ſhould wiſh them to lay aſide the Doctrine of the Reſurrection, eternall Judgment, and Faith towards God, which he preſſeth unto in the after part of this very Epiſtle.

3. Thirdly, If this be a great difference between the Miniſtration of *Moſes* in the times of the Old Teſtament, and the Miniſtration of Chriſt, and of the Goſpel; that the Miniſtration of *Moſes* and the Old Teſtament was not to continue, and the Miniſtration of the Goſpel is to continue, then ſurely the Ordinances of Chriſt are ſtill to abide. Now look into the 2 of the *Corinthians*, the 3 Chapter and there plainly you ſhall ſee this difference, *If the miniſtration of death, written and engraven in ſtones, was glorious,* (at verſ. 7.) *how ſhall not the Miniſtration of the Spirit be rather glorious?* Verſ. 11. *For if that which is done away was glorious, much more that which remaineth is glorious.* He makes this difference between the Miniſtration of the Goſpel, and that of *Moſes*, that one is to be done away, and the other remains

mains. Now if the Ordinances were not to continue and remain, what difference would there be, as concerning this matter, between the Miniſtration of *Moſes*, and the Miniſtration of the Goſpel? But the Apoſtle here plainly ſpeaks, that this is the difference, The Miniſtration of the one to be done away, the Miniſtration of the other doth ſtill continue; therefore the Ordinances, and the Appointments of Chriſt do ſtill remain.

Fourthly, If there ſhall be Ordinances in the moſt glorious times that are to come, when there ſhall be a full powring out of the Spirit of God upon the Children of men, then certainly they are to remain now: And if you look either upon the laſt of *Iſaias*, *Jeremy* 3. *Zachary*. 14. or upon other Scriptures where mention is made of the moſt glorious times that are yet to come; ye ſhal find, that there is mention made alſo of Ordinances in thoſe times. Only let us look into the 11 Chap. of the *Revelation*, and ye ſhall find there at the 15 verſe, *The ſeventh Angel ſounded, and there were great voices in Heaven, ſaying, The Kingdoms of this world are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever.* Here are plainly the glorious times ſpoken of that are yet to come. Wel, ſhal there be any Ordinances then? Yes; for at the 19 verſe, *And the Temple of the Lord was opened in Heaven, and there was ſeen in his Temple the ark of his Teſtament.* What is this but Ordinances? The Ark, the viſible ſign of the preſence of God in way of Ordinances: and the Temple opened, though it was ſhut before. But it is ſaid in the latter end of the Book of the *Revelation*, there ſhall be no Temple. True, no Jewiſh Temple, for there he ſpeaks in that Chapter of the Converſion of the Jews, and the bringing in of the Jews, but a Chriſtian Temple ſhall then be opened again, though ſhut before in Antichriſtian times, in thoſe glorious times the Temple ſhal be fully opened again. Now I ſay, if that in thoſe more glorious times, when the Spirit ſhall be fully powred out upon the Children of men, there ſhall be Ordinances, then certainly they are now to continue, but ſo it 4.

is, ſurely therefore the Appointments, Inſtitutions, and Ordinances of Chriſt are ſtill to continue; we are to acknowledge, receive, and ſubmit unto theſe Appointments, and to hearken unto Chriſt our great Prophet herein.

Object. 1. But, what need of Ordinances? for I enjoy God moſt in private, when I go unto God alone when I am all alone in Prayer, I enjoy God more than I do under the publick Ordinances; and therefore what need of them?

Anſw. Do you enjoy more of God in private? What, more than ever you did in publick? Where wert thou then Converted? Wert thou not Converted under the publick Miniſtry? Ordinarily men are Converted by the publick Miniſtry; and now you have ſome good affections in private, Doth that good affection that you have in private, ariſe to a higher enjoyment of God, than your firſt Converſion to God? Do you think that a little affection, or drawing out of the heart in private, doth ariſe to a higher enioyment of God than your firſt turning to him? this cannot be. Is it not an eaſie thing for a man to think that God is moſt enjoyed, when his heart is moſt affected? It is poſſible that a mans heart may be more affected, when God is leſſe enjoyed; ſuch is the deceit of our hearts. God is moſt enjoyed, where God is moſt ſerved. But now, ſuppoſe God were more enjoyed in private, than under publick Ordinances (I do but ſuppoſe it) yet were this no reaſon why a man ſhould lay by the publick Ordinances; for you are ſomtimes in your Cloſet at Prayer, and there you enjoy God; ſometimes you are below at Dinner and Supper, and you have ſome enjoyments of God there. But I pray tel me, Whether do you enjoy God more at your ordinary Dinner and Supper, or in your Cloſet in Prayer? Surely, I enjoy God more in my Cloſet in Prayer: And is this a Reaſon now why you ſhould never Dine and Sup again? Yet notwithſtanding, how do people reaſon thus! I enjoy God more in private, therfore I muſt lay by the publick.

Object. 2. But yet, I have not only mine own experience, but I have the

the experience of divers other precious ſouls; I know ſome men and women that have left the Ordinances, the publick Ordinances, and they profeſſe, That they never enjoyed more of God, than ſince they have left the Ordinances, I have not therefore mine own experience only, but I have the experience of divers other gracious people.

Anſw. Poor Soul! Wilt thou hang thy Salvation upon another mans experience? Hath not our Lord and Savior Chriſt ſaid, That many ſhal *ſay, Lord, Lord, we have Propheſied in thy Name, and caſt out Devils in thy Name, & done many wonderful things in thy Name; and Chriſt will ſay unto them, Depart, I know you not*: Hath not our Savior ſaid, *Not every one that ſaith, Lord, Lord, but he that doth the Will of my Father.* What is the Will of the Father? The Will of the Father is, That ye hear his Son, *A voyce was heard from Heaven, ſaying, This is my beloved Son, hear ye him.* How can ye hear him, and turn your backs upon Chriſts Appointments? Is this the Will of the Father?

But now ſuppoſe it be ſo, that others give in their experiences, ſome that you look upon as godly and precious; and they ſay, I never enjoyed more of God than ſince I have left the Ordinances. Are there not alſo divers godly that have ſaid and ſay, I never enjoyed more of God than in the Ordinances? Yea, and are there not a hundred of thoſe to one of the other? yea, and are there not ſome (if you go to experience) are there not ſome that have laid by the Ordinances, and by this time are come home (as you ſay) by *weeping Croſs*? ſome that were in the laſt Defeat at *Burford*, who formerly had laid by the Ordinances, and ſaid they lived upon God, and in God immediatly, ſtout-hearted Champions; yet being Condemned to die, they cried out and ſaid, Oh! that I might live but two daies longer: Oh! that I might live but one day longer: Oh! that I might live but one hour longer: I am unprepared for death, I know not how to die. And yet theſe men ſaid before, that the Ordinances were nothing, and they lived in God, and upon God immediatly; ſee what it came to how

how their experience ſhrunk. And wilt thou hang the Salvation of thy Soul upon the experience of ſuch people as theſe?

Object. 3. But I do not go the way of experience, neither mine own nor others experience, but I have Scripture (at leaſt I think ſo) and there are three Scriptures eſpecially that do perſwade me: and the one is, that in the *Hebrews*. *You ſhall no longer teach your neighbor, but every man ſhall be taught of God.* Another Scripture is, that in *John*, *Ye need not that any man ſhould teach you, for ye are taught of God, and have received the unction of the Holy one, and need not that man ſhould teach you.* Another Scripture is, that of *Peter*, *We have a more ſure Word of Propheſie, unto which ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts.* But now the day-ſtar hath ariſen in my heart, and therefore why ſhould I attend upon theſe Ordinances any longer?

Anſw. For Anſwer, Let us I pray conſider whether theſe Scriptures do ſpeak any ſuch thing or no.

As for that of the *Hebrews*, Chapter the 8. the words run thus, *This is the Covenant that I will make with the houſe of* Iſrael *after thoſe daies, ſaith the Lord*, at the 10 verſe, *I will put my Laws into their mind, and write them in their heart*; at the 11 verſe, *And they ſhall not teach every man his neighbor, and every man his brother*; *ſaying, Know the Lord, for all ſhall know me.* Mark the words, they do not run as they are ordinarily cited by people, *viz.* They ſhall not teach every man his neighbor, for all ſhall know the Lord; but thus, *They ſhall not teach every man his neighbor, and every man his brother, ſaying, Know the Lord.* That is, They ſhall not teach them as if they were to teach Heathens, that knew not the Lord, but in Goſpel times they ſhall teach a knowing people. If it were only ſaid thus, They ſhall not teach every man his neighbor, but they ſhall be all taught of God, then it were another caſe; But the words run thus, They ſhal not teach every man his neighbor, ſaying, Know the Lord. (there is that clauſe too) That is, They ſhal not teach an Heatheniſh,

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unknowing people, but in the times of the Goſpel, they ſhall be taught by God, and his Miniſters ſhall teach a knowing people.

As for the place in *John*, ye have it in the firſt Epiſtle, the 2 Chap. and the 27. verſ. *But the anointing which you have received of him abideth in you, and you need not that any man teach you, but as the ſame anointing theacheth you of all things.* Now if you look into verſ. 18. you will find that theſe words are ſpoken in oppoſition to *Antichriſt*, to the falſe unction χρισμ ſignifieth, *Anointed.* Antichriſt is the falſe Anointed *Little Children* ſaith he at the 18. verſ. *It is the laſt time, and as ye have heard that Antichriſt* (the falſe anointed) *ſhall come, even ſo there are falſe anionteds, but* (at the 20. verſ. ſaies he) *we have an unction from the Holy One.* So that plainly, he ſpeaks here of this unction as oppoſite to the falſe unction of Antichriſt. *But* (ſaith he at the 27. verſ.) *the anointing which we have received of him, abideth in you, and you need not that any man teach you, but as the ſame anointing teacheth you.* Ye need not be taught by falſe anointings, and *Antichriſtian* anointings. That this is the meaning, and that he ſpeaks in oppoſition to Antichriſtian anointing, appears plainly by the words that go before, at the 26. verſe, *Theſe things have I written unto you concerning them that ſeduce you.* So the meaning is, ye need not be taught by man, or by thoſe that are falſely anointed, as Antichriſt is; nor any otherwiſe need ye be taught by man, but as the ſame anointing (Chriſt) teacheth, and Chriſt teacheth by the publick Miniſtry of the Word.

As for that place in *Peter*, in the ſecond Epiſtle, the firſt Chapter and the 19 verſe, *We have alſo a more ſure word of Propheſie, whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts.* Until, this *until*, doth not alwaies note an end of time, the end of that time to be then, which this until doth relate unto; for example, *David* ſaith, *I will wait upon the Lord till he ſhews mercy unto me.* Would *David* wait upon the Lord no longer? when he had the Mercy, would

would he not wait upon the Lord then? is that the meaning, I will wait upon the Lord *till* he ſhews mercy; that is, only till I have it: was he to make an end of his waiting upon the Lord when he had received the Mercy; No, that is not the meaning; but ſaith he, I will wait on the Lord *till* he ſhews Mercy; becauſe the times in the interim are full of temptation and tronble; I will wait upon the Lord till he ſhews Mercy unto me. So the Lord ſaith to Chriſt, *Sit thou on my right hand, till I make thine enimies thy foot ſtool.* Till! What no longer? Is not Chriſt to ſit for ever at the right hand of the Father? Yes, yet ſaith the Father, Sit thou on my right hand till, not that then when the enemies of Chriſt are brought under, he ſhal ſit no longer at his Fathers right hand, for he ſhall ſet there for ever. So here, Ye ſhall do well that ye take heed, *till the day-ſtar ariſe in your hearts.* Not that they ſhould leave taking heed unto the Word then, but becauſe of the temptations, tryals, and dark condition that they ſhould be in before; he ſaith, Ye do wel to take head *until* the day-ſtar ariſe in your hearts. So that thus now you ſee, there is nothing in theſe Scriptures that do hold forth any ſuch thing as this, any ſuch ſenſe and meaniug as this Objected.

Object. 4. But the Apoſtle *Paul* ſaith, That the Ordinances are only to Continue til Chriſt come: for ſaith he, 1 *Cor.* 11. 26. *As often as ye eat this bread, and drink this cup, ye ſhew forth the Lords death till he come*: Now he is come already by his Spirit to my Soul, therefore this Ordinance of the Snpper is to continue no longer to me, and ſo no other.

Anſw. And do you think that in this ſence Chriſt was not come in thoſe times when *Paul* wrote to the *Corinthians*, was Chriſt come to none of the *Corinthians* by his Spirit? read the 1 Epiſtle and the 12 Chap. *Unleſs I go,* (ſaith Chriſt) *the Comforter will not come.* When Chriſt aſcended the Comforter came; in that ſence therefore Chriſt was come in the Apoſtles time, yet they were under Ordinances then.

Object.

Object. But he was not come in such a degree of the Spirit, as now he is.

Answ. No: Either then you have a greater degree of the Spirit in regard of *gifts*, or in regard of *grace*; if you have a greater degree of the Spirit in regard of *gifts*, why do you not speak with Tongues, and work Miracles, Healing, &c. as they did? and a greater degree of the Spirit in regard of *grace* you have not; for are you fill'd with al goodness? so were they too, *Rom.* 15.14. yet they under Ordinances: Or is the Gospel come unto you in power, so that you are an example to those that beleeve? so were they too, 1 *Thess.* 1. 7,8. yet they under Ordinances: Or do you live in God, and is your life hid with Christ in God? so it was with them too, *Col.* 3.3. yet they under Ordinances. And wil you venture the Salvation of your Soul upon this point, That you have a greater degree of the Spirit, than they had in those times, which you must do if you cast up the Ordinances upon that ground. But I suppose it wil be granted, That Christs Coming, and Appearing, is al one; and if ye look into 2 *Tim.* 4. 1. his Appearing, & Judging of the quick and dead, go together. And is that time come? The Angel saith *Act.* 1. That as the Disciples saw him go away, so he should come again; and they saw him go away personally; therfore his coming is personally: but he is not yet come again personally, and therfore according to the Scripture, The Lords Supper, and so Ordinances, which hold forth his death, and first coming, are still to continue; why should it therfore enter into any of our hearts, That we are to lay aside the precious Ordinances of the Lord Jesus Christ our great Prophet?

Object. 5. But we do not deny the Ordinances; We grant that the Ordinances are still to continue; but they are lower Dispensations, for the weak only, not for those that are strong.

Answ. No! Not for those that are strong! Why? Were there none strong among the Romans? Among the Thessalonians? Among the Corinthians? Saith the Apostle, *You that are strong, bear with those that are weak*: and yet they were

under Ordinances. But they were not *ſo* ſtrong, and had not *ſo* much of the Spirit, and were not *fild* with the Spirit. Stay then a little, Firſt, We have it granted, That the Ordinances are to continue upon thoſe that are weak. Secondly, That they are to continue upon thoſe that are ſtrong; but it is ſaid, That if a man be *ſo* ſtrong, then not. Now then let any man ſhew that the Ordinances are to continue upon thoſe that are weak, and upon thoſe that are ſtrong; but if a man come unto ſuch a *degree* of ſtrength, then they are not to continue upon him. Where is that degree mentioned in Scripture? Let any man ſhew that degree. The Scripture doth ſpeak the contrary, for it is ſaid, That *Stephen* was fild with the holy Ghoſt, and yet he was made a *Deacon* of the Church, and was under Ordinances: *Fild* with the Holy Ghoſt, here is a high degree, and yet under Ordinances; and if that the Spirit of the Lord, be therfore powred out in the fulneſs of it, that men may be enabled for to walk with God under his Ordinances, then the fulneſs of the Spirit is no reaſon why Ordinances ſhould be laid aſide. Now I pray look into the 36. chapter of *Ezekiel*, and you ſhall find that the Lord ſpeaking concerning the new Covenant, promiſeth thus, *I will put my Spirit within you*, (at the 27 verſe) *and cauſe you to walk in my Statutes, and ye ſhal keep my judgments and do them.* I wil put my Spirit within you, and cauſe you to walk, &c. the word in the *Hebrew*, ſignifies to *prepare*, as we prepare and dreſs out meat, or as ſacrifices were dreſſed for the offerings: ſo ſaith the Lord, I wil put my Spirit within you, and wil prepare you, or adapt, & fit you for to walk in my Statutes. the Spirit is therfore put into us, that we may be prepared and fitted to walk in Gods Statutes. And ſaith he, *Ye ſhall keep my judgments, and do them.* I will not only give you my Spirit, to keep my Commandements, and do the things I Command you, but ye ſhall keep my Judgments, and my Statutes, and therefore I will give you my Spirit that ye may be fitted, and thus adapted to walk in my Statutes, and keep my Judgments; Yea, more plainly yet, in the 11 of

Ezekiel

Ezekiel, where the Lord opening the new Covenant, ſaith at the 19. verſe, *I will give them one heart, and I will put a new Spirit within you, & I wil take away the ſtony heart out of their fleſh, and I will give them an heart of fleſh, That they may walk in my Statutes, and keep mine Ordinances*, Verſ. 20. Now I ſay, If the Spirit of the Lord be therefore given, that a man may be more fitted to walk with God under Ordinances, then the fulneſs of the Spirit cannot be a reaſon why you ſhould lay aſide Ordinances; but thus it is, The Spirit of the Lord is therefore given, that we may walk with God in his Statutes, and in his Judgments, and keep them, and hold them; yea, and if we look into the 10. Chapter of the *Acts* of the Apoſtles, we ſhall find, That Baptiſm with water, is therfore adminiſtred, becauſe men had received the Holy Ghoſt and the Gifts thereof: verſ. 44. *Whilſt* Peter *ſpake, the holy Ghoſt fel on them al which heard the word*, ver. 45. *On them was powred the gift of the Holy Ghoſt. Then ſaid* Peter, verſ. 47. *Can any forbid water that theſe ſhould not be baptized, which have received the holy Ghoſt as well as we? And he commanded them to be baptized.* Now, if this be reaſon why they were to have the Ordinance paſs upon them, becauſe they had received the holy Ghoſt in the gifts and powrings out of it, then our being filled with the Spirit, is no reaſon why we ſhould lay by the Ordinances; but as we ſee plainly, this is made a reaſon why they were to come under the Ordinance. Surely therefore the Ordinances are ſtill to continue, though we have the Spirit, and be filled therewith. Why therfore ſhould we be ſo bold as to call them low, and poor, and weak, or fleſhly Diſpenſations, ſeeing that the holy Ghoſt by *Paul* (2 *Cor.* 3.) cals the whol Miniſtration of the Goſpel, and Diſpenſation thereof, *Spirit* and *Glorious*; upon this very account, Becauſe the Miniſtration and Diſpenſation of the Goſpel (as then uſed in *Pauls* time) were to abide and to continue, the Miniſtration of *Moſes* only to be done away?

But ſuppoſe theſe Ordinances, and Appointments of Chriſt this great Prophet do ſtill continue, and that we do *Object.* 6.

and should use the same; yet we are not to use them because of any Appointment, or Commandement without us, but because of the Law within us.

Answ. This destroyes all obedience on this side Heaven; for what is Obedience, but doing the Will of God, because it is Commanded? The Apostle *Paul* saith to the *Thessalonians*, Epistle 1. Chapter 4. Verse 9. touching brotherly love, *Ye your selves are taught of God to love one another.* Yet he presseth them thereunto from the Comandement without them, vers. 2. *For ye know what Commandement we gave you*, by the Lord Jesus, for this is the Will of God, even your Sanctification, that ye should abstain from Fornication, vers. 3. and *that no man go beyond and defraud his brother*, vers. 6. Had not our Lord and Savior Christ a Law written within him? yet he obeyed, not only because of that Law within, but also because of the Commandement without him. *Heb.* 10. 7. *Lo, I come to do thy Will, O God.* Why? For in the Volumn of the Book it is written of me; and yet he saith withal, Thy Law is within my heart; I delight to do thy Will.

And doth not the Apostle *James* press Obedience upon those Beleevers whom he wrote unto, from the Authority of God, and Commandement without them? Chapter 2. 11. *For he that said, Do not commit Adultery; said also, Do not Kill.*

Had not the godly beleeving Jews, the Law of Grace written within them? Yet how frequently doth the Lord press them through the whol Book of *Deuteronomy*, to Obedience, because it was Commanded, and from the Commandement without them?

Object. 7. But all this doth not reach my Scruple: I grant that the Ordinances are still to continue, and should continue; yea, and that I am to submit to them because they are Appointed and Commanded: but then, they must continue as they are Appointed and Commanded, according to the Institution of the Law-giver, and this great Prophet; but we reade, That Antichrist shal lay waste, and trample upon the Churches, Ministry, and Ordinances of Christ: Now these are

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Antichriſtian times, and therefore now the Churches, Miniſtry, and Ordinances are all levelled, laid waſte, and utterly ſpoiled; and therfore though they ſhould yet they do not continue, and ſo there are none for me to ſubmit unto, wherein I ſhould hearken to this great Propheth when the Apoſtle come again, all ſhall be then reſtored; but for the preſent, through Antichriſtian defilement, there are no publick Ordinances to ſubmit unto.

Not ſo: We reade indeed in the 11 of the *Revelation*, That the outward Court of the Temple ſhal be given to the *Gentiles*, the *Antichriſtian* party; but the inward Court, and the Altar, and thoſe that Worſhip therein, ſhall be meaſured, verſe 1. and if the Woman, (which is the Church) ſhall be nouriſhed in the Wilderneſs, and the two witneſſes ſhall Propheſie in Sackcloath the whol time of Antichriſt; then the Woman, and the witneſſes ſhall continue with Ordinances, even in Antichriſtian times. Now the whol time of the Whore of Babylon and the Beaſt, is fourty two Months, *Rev.* 13.) and al that time ſhal the Woman be nouriſhed, Chap. 12. and the Witneſſes continue Propheſying, Chap. 11. And do we not reade that at the ſame time whilſt the vaſſals of Antichriſt do receive his mark in their forehead and hand, *Revel.* 13. that there are an hundred, fourty, and four thouſand, who ſtand upon Mount *Zion* with their Harps in their hand, having the mark of God and the Lamb in their foreheads, *Revel.* 14. In the 16. chap. of the *Revel.* the vial of the wrath of God is powred out upon the beaſt and the throne of the beaſt, but thoſe Angels who do powr out thoſe vials mentioned in the 16. chap. come out of the Temple, chap. 15. indeed its ſaid chap. 15. 8. that the Temple ſhall be filled with ſmoke, and that none ſhall be able to enter into it, but it is with the ſmoke of Gods glory, the ſign of his preſence in the Temple, and though through the wickedneſs of the times no man ſhall be able to enter, that is, no conſiderable company ſhall be added to the Churches of Chriſt then, yet this proves that there ſhall be a Temple, for can the Temple be filled with the

Anſw.

the smoke of Gods glory, and yet no Temple? or doth this argue that you have no house, because it's said, That no man could get in? this proves rather that you have an house: so here. And if Antichrist the man of sin shal sit in the house of God, or rather upon the house of God (as *Aoſtin* translates it) in regard of his Tyranny, then there shall be a Temple, and publick Worship, even under the most Tyrannical Oppressions of Antichrist: Why therfore should any poor Soul be deceived, and say, There are no Ordinances now? Surely the Ordinances and Appointments of Christ this great Prophet, are, and do still continue, wherin we are to hearken to him.

Object. 8. But in all this Discourse you proceed in a way of Reason, and these things are not to be beaten out, or attained to by Reason; no not by Scripture-Reason, but as God shall reveal them to us by his Spirit: If God do shine upon my Soul, and reveal the necessity of Ordinances to me, then I shall use them, else not; sometimes therfore, I do attend upon Ordinances, sometimes I do not; I can use them, and I can forbear, or not use them; even as the Spirit doth reveal things, so do I.

Answ. But if any thing seem to be revealed which is contrary to the Scripture, there is no revelation of the Spirit, for saith our Savior, *The Spirit shall take of mine, and shall shew it to you, John* 16.14. and verse 13. *He shall lead you into all truth, for he shall not speak of himself, &c.* and saith the Lord, *I wil put my Spirit into you, that ye may keep my Statutes and Ordinances, Ezek.* 11. Whatever therfore is revealed contrary to the Word, is not of the Spirit. Now it is contrary to the Word (as hath been proved) that we should cast off, or neglect Ordinances; and therefore there can be no revelation of the Spirit for this; a delusion there may be, but no true Revelation. Besides, our Lord and Savior Christ hath so ordered things in the Gospel, That if a man err, or be an Heretick, he may be convinced; *A Bishop*, or Elder, *must be unreprovable.* 1 Tit. 7. 9. *Holding fast that faithful word according to Doctrine, that he also may be able to exhort*

exhort with wholsom Doctrine, & convince them that say against it. But how can any man be convinced but in a way of Scripture-reason, the Spirit of the Lord joyning therewith? if this were the way of Christ, that a man should say, I have a revelation for what I hold, the Spirit hath revealed it to me, and there is no more Scripture-reasoning to be admitted about it, how should a man be convinced any more? But I say, Christ hath so ordered, that men should be convinced in case they err, and be out of the way, and therfore flying from Scripture-reasonings to a way of meer Revelation, cannot be right. And whereas you say, That you can use the Ordinances, and you can forbear or not use them, this doth not heal the wound, but makes it greater; for if you can forbear the Ordinances, or not use them, then you think there is no Commandement upon you to use them, and so (as to your self) you have cast them off: and if yet you do use them when you think there is no Commandement for the use of them, then are you Superstitious; for what is Superstition, but to Worship God without a Commandement? *Superstitio quasi super statutum*, Superstition is that Worship which is without Gods Commandement.

But suppose all this be true, what is the danger of renouncing, or forsaking the Ordinances then? We grant now after all this, That the Ordinances of Christ are still to continue, we have seen it proved, and Objections are answered, But is there any danger in renouncing and forsaking of them?

Yes, and much danger too: let me lay before you the mind of God herein: only first I distinguish, There is a difference between those that forsake the Ordinances, as being under a Temptation, and those that are not under a Temptation; possibly a good man may be tempted to it, and may lie under this Temptation, for there is no sin that I know of, but a godly man may be tempted to it, possibly therfore I say, a godly and a good man may be tempted to this, and may for a time lie under this temptation: but now, if a man not under a Tempsation shall forsake

ſake Ordinances, when he hath taſted of the ſweetneſs of them, and turn his back upon this great Prophet the Lord Jeſus, not ſubmitting unto his Appointments, ſee what the Scripture ſaith of him in this chapter, ſaith the Lord, *I will require it at his hand.* And in the 23. of *Exodus*, the 20. and 21. verſes, *Behold, I ſend an Angel before you, to keep thee in the way, and to bring thee into the place which I have prepared; (this is Chriſt) beware of him, and obey his voyce, provoke him not, for he will not pardon your tranſgreſſions, for my Name is in him.* And you know what the Apoſtle ſaith, *If any man ſin wilfully after he hath received the knowledg of the truth, there remaineth no more ſacrifice for ſin, Hebrews*, 10. 26. which ſpeech, which dreadful ſpeech, relates unto thoſe that caſt off the Ordinances of Chriſt, after they have taſted of the ſweetneſs of them; for the word is brought in with a *for*, *For if we ſin wilfully.* What doth he then ſpeak in relation to? reade the words before, *Not forſaking the aſſembling of your ſelves together, as the manner of ſome is, FOR if we ſin wilfully after that we have received the knowledg of the truth, &c.* It comes in as relating to this matter, ſo that if men not under a temptation, ſhall wilfully throw up the Ordinances of Chriſt, after they have taſted the ſweetneſs of them, and of the waies of God by them, the Lord pronounceth this doom upon them. And if ye look into the 6. chapter of the *Hebrews*, ye ſhall find, that the Apoſtle ſpeaking concerning thoſe that had left their principles, ſaith, That it is impoſſible to renew them again unto repentance. Ye reade at the 6 verſe, *If they ſhall fall away, to renew them again unto repentance*: but in the *Greek* and Original, the word *If*, is not, but it runs as the other words before do, thus, For it is impoſſible, at the 4 verſe, *For men having once been enlightned, & having taſted of the Heavenly gift, and having been made partakers of the holy Ghoſt, and having taſted of the good Word of God, and the powers of the world to come, and having fallen away*, (not with and *If.*) And having fallen away; it is impoſſible to renew them again unto repentance. Who are theſe that he ſpeaks of? pray mark the firſt verſe, *Therefore*

fore leaving the principles of the Doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God, of the Doctrine of Baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, For it is impossible. This same word, *for*, shews that it relates unto those that he speaks of before, that had lost these principles; *for* saith he (it coms in as a reason) for it is impossible to renew them again to repentance: if once they come to this pass, that they shal lose their Principles, and deny the Doctrines that are fundamental, the Doctrines of the Resurrection, and of eternal Judgment, and the fundamental Doctrine of Ordinances; if they shal fall from these, and let go their Principles, and not under a temptation, it is impossible, or very unlikely, utterly unlikely in a way of reason, that ever those Souls should be renewed again; yet if ye look into the 24. of *Mat.* ye shall find, that such as these, there shall be in the latter times, the times immediately before the coming of Christ; for saith our Savior, *There shall arise false Christs, and false Prophets, and shall shew great signs and wonders, in so much (as if it were possible) they shall deceive the very Elect.* How shal we know them? how are they Characterized? why, they shall say of Christ, vers. 26. *Behold he is in the Desert, behold he is in the secret Chamber*; gone from the publick Ordinances, they are low and flesh; but saith our Savior, *Beleeve them not.* Yet Lord, how many do beleeve them!

But Oh! what a sad condition are these poor Creatures in! they may pretend living upon God immediately, but Oh! what a sad condition are these poor souls in! I hope better things of you, and every of you, though I thus speak; yet I must here exhort you to keep close unto your Principles, and to the Appointments of the Lord Jesus this great Prophet. And I do exhort you, By the Sweat of all your Ministers, dead and living: By the love you bear to the precious Name of God: By the love you bear to your own precious Souls; hold and keep close to Ordinances in these declining times; see where they are in purity and power,

but keep close to them. I am perswaded, That there is never a one of you, but would be a friend to Christ; saies Christ, *Then are ye my friends, if ye do whatsoever I command you.* And can my heart tel me, that I am a friend to Christ if I cast off all his Appointments, and all his Ordinances? I am perswaded there is none of you, but desire to be the Children of God, *Wisdom is justified of her Children*; Christ is the Wisdom of the Father: and if you be the Children of Wisdom, you will justifie Christ in all his Appointments, but if Christ the Wisdom of the Father, shall give you such Institutions and Ordinances, and you cast them off, and say, They are low and fleshly, and the like: Oh! how will you justifie Christ the Wisdom of the Father? Wherefore I say (you that are Professors) hold your hold in these declining times? and if you know any of your friends that are departed from the good Ordinances of God; Oh! stand and mourn, and lament over them, and say, Alas! alas! my friend, how is his Crown fallen from his head? If you have a Neighbor that hath a Monster born instead of a Child, you will lament over your Neighbor, and say, My Neighbor, instead of a sweet Child hath an ugly Monster, with the Head of a Hog, and the Ears of an Ass; Ah, my poor Neighbor hath a Monster born in his Family! why this Non-Ordinance is *Englands* Monster; and as people carry Monsters up and down to shew them; so in other Countries they go up and down, and say, Come and behold the English Monster; a thing never seen before, That Professors should deny Ordinances. And yet, good Lord! how many Families in this KINGDOM hath this Monster born there! Ah, will you not pray, weep, and lament over the Families of your friends? Christian hold thy hold, in these sad and declining times, hold thy hold.

But what shal we do then? These are deceiving, and declining times, and there is nothing so dangerous, but by steps we may be drawn into it; what shall we do, that in these times we may be kept close to Ordinances? that we

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may never turn our backs upon this great Prophet the Lord Jesus Christ, but receive, acknowledg, submit unto His Appointments, and therein hearken unto Him?

1. First, Ye know that there is a concatination, a lincking together of Ordinances, and dispensations: as of sins and of graces; so of Ordinances and Dispensations; take away one linck, and the whole chain is broken; open but one gap in the hedg, and way is mad unto all the beasts. *Austin* writing upon *John*, tels us a story of a certain man, that was of an Opinion, That the Devil did make the Fly, that God did not make a Fly, but the Dival did make a Fly; saith one to him then, If the Devil did make the Flies, then the Devil did make the Worms, and God did not make the Worms neither, for the Flies are living creatures as well as the Worms: true said he, I grant it, the Devil did make the Worms too. But said the other, If the Devil did make the Worms, and not God; then the Devil did make the Birds; for the Worms are living creatures as well as the Birds: true, said he, I grant it; the Devil did make the Birds, and God did not make the Birds. Then said the other, If God did not make the Birds, but the Devil made the Birds, then the Devil made the Beasts; for the Birds are living creatures as well as the Beasts: true, I grant it said he, the Devil did make the Beasts too. Then said the other again, If the Devil did make the Beasts, the Devil made Man, for the Beast is a living creature as wel as Man: true said he, I grant it, the Devil made Man. Thus saith *Austin*, by denying God in the Fly, he came to deny God in Man, and to deny the whole Creation; by letting a little hold go, to deny the whole Workmanship of God in the Creation. So I say here, if you let go but a little in this Spiritual Creation, you may lose all. Whensoever therefore, you have a question upon your own Soul concerning any one of the Ordinances, then know, you are upon your tryal, upon your good behavior; and therefor then go to the Lord, and say, Lord keep me now, for if I let go one, I am in danger to lose all.

2. Secondly, If you would be kept close to Ordinances, and hearken to Christ this great Prophet, in acknowledging, receiving, submitting unto his Appointments; then take heed that you be not dead, dull, & formal under them; but improve them, grow, and increase under them; otherwise you will say, Alas! I get but little good under these; were these the Ordinances, Appointments, and Institutions of Jesus Christ, I should profit by them, but I get little or no good at all under them, therefore it is a vain thing for me to wait any longer, I will attend no longer upon these. If a rich man put out a child to Nurse, and he send cloaths for the Child, or gives Money unto the Nurse for his Child, and she takes the Money and laies it out upon her own, or takes those cloaths and puts them upon the back of her own Child, the Father will surely fetch away his Child quickly from that Nurse. The Lord hath given us Ordinances, and given us good affections, and if we lay out those affections upon the world, upon our own brats, then will the Lord say, I will take away my Child, my Ordinances from that Soul, or I will take away that Soul from my Ordinance. Labour therefore to profit, grow, and encrease under them.

3. Thirdly, If you would keep close unto these Appointments, and not stop your ears unto the Voyce of this great Prophet, Then have a very watchful eye upon those Principles that walk abroad in the world, which though they have a truth and goodness at the bottom, yet notwithstanding being not well digested or understood, are dangerous guides in these dark times. For instance, It is an ordinary Principle that now walks abroad, That a godly man doth not sin, a Beleever sins not: the thing is true, for the Apostle saith *He that is born of God sins not*; that is, Irrecoverably, *for the seed of God abides in him.* But it is not true in regard of the act of sin; for the same Apostle saies, *If any man saith he sins not, he is a lyar.* Again, it is a common Principle that now walks abroad, That the Spirit of God in me, is not to be tried by any thing without me. It hath a good sense; for the

the teſtimony of the Spirit hath a ſufficiency in it ſelf, as to the matter of teſtimony, yet notwithſtanding, it is not true in regard of the Scripture, for the Spirit of God in me, is to be tryed by the Scripture without me. Again, It is a common Principle that walks now abroad, That the coming in of a particular word upon ones heart, the impreſſion of the word upon ones heart, is to be the Rule of action; a word came, and therfore I muſt do ſuch a thing. The thing is true in a ſenſe; for if a man be in a ſtrait, between two lawful things, and a word come and be ſet upon the heart, that impreſſion is enough for to caſt the buſineſs; but it is not true in all reſpects, for it is not the bare coming in of the word, but the Lords Command that is to be the Rule of my action. Again, It is a common Principle that walks now abroad, That the Ordinances are for the enjoyment of God. This is true, they are for the enjoyment of God; when do we enjoy God more, when doth God let out himſelf more than under Ordinances? but though it be true, yet it is not all the truth, for the Ordinances are not given only for the enjoyment of God, but for us to give a viſible teſtimony, and to bear witneſs before the world of our obedience to God. Now many ſuch Principles as theſe there are abroad in the world; but if you take them up and do not underſtand them, I dare boldly ſay, You will be carried from all Ordinances preſently. As now, ſuppoſe I be of an Opinion, That I who am a Beleever, cannot ſin: then it follows, If I go to Ordinances, well; If I do not go to Ordinances, I do not ſin: Here's Ordinances gone upon this Principle.

So again. If I be of this Opinion, That the coming in of a particular word upon ones heart, is to be the Rule of my action; I am in a doubt now, and a ſtrait whether I ſhould attend upon Ordinances or no; then comes a word, it may be Satan throws it in, or mine own memory reacheth it in, and the word tels me, I am to attend upon Ordinances no longer, then farewel Ordinances. Again, Suppoſe I be of this Opinion, That the Spirit of God within me, is not

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to be tryed by any thing without me: then I think the Spirit and Word within me ſaith, Wait upon God no longer in theſe lower Diſpenſations, do not attend upon Ordinances any longer, and that is to be tryed by nothing without me, not by the Scripture, and thus Ordinances are gone too. Again, If I be of this judgment, That Ordinances are given us only for the enjoyment of God, then think I, I can enjoy God in private, and Ordinances are only for the enjoyment of God, what need I therefore attend upon Ordinances any longer? Thus I ſay, follow theſe principles to the head, and you will certainly forſake Ordinances. Wherefore you that are godly, look to your Principles; do not take a Principle and not underſtand it, but look well into it, thus ſhall you be kept.

But ſuppoſe I be kept to Ordinances, Inſtitutions, and Appointments of Chriſt this great Prophet, and I do hear him, that is, I do receive, acknowledg, and ſubmit unto his Appointments; poſſibly a man may do this and miſcarry to all Eternity; what ſhall I do that I may ſo receive, acknowledge, and ſubmit unto Chriſts Appointments, that I may hear him effectually, hear him ſavingly?

1. Firſt, You know that Chriſt our great Prophet, doth eſpecially look at the inward-man; for he is God, and a Spirit, and minds the Spirit: though he will have every letter of his Commandement to be obſerved, yet he laies the great ſtreſs and the Emphaſis upon the Spiritual part of the Commandement. As now, *It hath been ſaid* (ſaith he) *Thou ſhalt not commit Adultery*: but mark where he laies the emphaſis, *But I ſay unto you, Thou ſhalt not look upon a woman to luſt after her*, here this great Prophet, laies the emphaſis and ſtreſs upon the Spiritual part. So ſaith he, *It hath been ſaid to you of old, Thou ſhalt not kill*; but mark where he laies the emphaſis, *But I ſay unto you, ye ſhall not be angry*. Would you therefore ſo hearken to this great Prophet, as ye may hear him effectually, and ſavingly; obſerve where he laies the emphaſis in the giving of the Commandement, and there do you lay the emphaſis in your obedience. Doth

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the Lord ſay, It hath been ſaid of old, Thou ſhalt not commit Adultery, *but I ſay*, is the Lord Chriſts *I ſay* written upon the Spiritual part of the Commandement, then through the Grace of God, ſhal mine *I ſay* for Obedience be pitched upon the ſpiritual part alſo.

Secondly, The Law you know was given by *Moſes*, but Grace and Truth came by Chriſt. The Law and the ten Commandements was given by *Moſes*, but no Grace to keep them. But Chriſt our great Prophet doth not only give forth his Appointments, but he gives grace to keep them; do I therefore, or do any of you ſtand poring upon the letter of the Commandement, and not look upon the grace, the aſſiſting grace for to keep the Commandement? herein hearken to *Moſes*, but do I ſo look upon the Commandement, and Appointments of Chriſt, as that withal I have an eye to grace, aſſiſting grace, and ſay, I ſhall have grace too to keep this Commandement? then do I hearken unto Chriſt Jeſus this great Prophet. Look therfore I ſay, as wel to grace, as to the Letter of the Commandement. 2.

Thirdly, The more you have the exerciſe of Faith in the obſervance of Chriſts Inſtitutions, Appointments, and Ordinances, the more effectually and ſavingly you hear him. Faith is a ſaving hearing of this great Prophet; there is a great difference between an Inſtituted, and a Natural means; Phyſitians, and phyſick are Natural means of Health, but the beholding of the brazen Serpent was an Inſtituted means for recovery, not a natural means; now if we go to the uſe of natural means, we are to uſe our faith; much more when we go to the uſe of inſtituted means; and the Appointments of the Lord Jeſus Chriſt are Inſtituted means; therfore when we come to them, we muſt come with our hearts ful of Faith, exerciſing much faith when we come to them. You find the Apoſtle writing unto the *Theſſalonians*, makes this ſign of Election; the firſt of the *Teſſal.* the 1 Chapter, *Knowing, brethren* (at the 4. verſe *your Election of God*; how ſo? *for our Goſpel came not unto you in word only, but alſo in power*; why *our Goſpel*? why doth he call it their Goſpel, 3.

Gospel, and not the Gospel? *for our Gospel*, because he speaks of the Gospel, as it was preached by them in the Ministry in the dispensation thereof; *For our Gospel came not to you in word only, but also in power*: it came in power, and not in word: therefore saith he, Hereby it appears that ye are elected: Would you know whether you are elected or no? hereby it appears, For our Gospel came not unto you in word only, but also in power. But how may it appear that it came in power? At the 6 verse, *And ye became followers of us, and of the Lord; having received the Word in much affliction, with joy of the Holy Ghost*; here's Faith, Faith exercised here; so I say, it shall be an Argument to you, that ye are chosen and precious, when as you mingle the Appointments of Christ with your Faith; Come unto Christs Appointments, but Oh! come beleeving, come beleeving. It may be some poor Soul will say, Oh! but, I cannot beleeve, I can keep close to Ordinances; but I cannot beleeve, I cannot receive them so.

Why but if thou dost leave off thy parly with Satan in the time of temptation meerly upon Christs Command, thou dost hear him, and hear him effectually: for suppose now that a mans Son be Treating (in a way of Marriage) with another mans Daughter, and the Father doth not like the Match, the Father comes unto the Son, & saith, I would not have thee son to marry there; but I have a match for you in such a place, such a woman that is fit for you every way; Son, I would not have you go on where you do: then saith the Son, Father, I am willing with all my heart to hearken to you, but my affections are not in mine own hand, I cannot love where I list; as for the person you point at, and the motion you make my affections do not yet come unto it, but this I wil do Sir, I wil presently knock off where I am, and I wil strive to love where you would have me: doth not this Child hear his Father now, in that he knocks off, and will go no more to the person that he was in parley with, although for the present he cannot love the person his Father would have him love? So here, the Lord would

would have us beleeve, and caſt our ſouls upon Jeſus Chriſt and love him, but ſaith the ſoul, I cannot beleeve in Chriſt, I cannot love him, yet this I will do, Lord, I am in parly with Satan upon ſuch and ſuch terms, I will knock off with him, this being done, is a hearing of the Lord Jeſus Chriſt this great Prophet, and it is an effectual hearing too. Thus we are to hear this great Prophet, and thus you have heard that ye are to hear him, and how ye are to hearken to him. What now remains, but that you up and be doing? Whoſoever you are that hear the Word of the Lord this day, either you are godly, or you are ungodly: If you be ungodly, *Hear and your ſouls ſhall live.* Hear this great Prophet, and your ſouls ſhall live. If you be godly, hear this Prophet, for ſaith he, *My ſheep hear my voyce, and they follow me.* It was the ſpeech of that holy eminent perſon, Mr. *Brightman*, If Chriſt be not your Prophet, he ſhall never be your Prieſt; If Chriſt may not be your Prophet to teach you, guide you, and direct you, he ſhall never be your Prieſt to ſatisfie Gods wrath for you. Now therefore, as you deſire that the Lord Jeſus ſhould be your Prieſt, to ſatisfie the wrath of God for you; Oh! let him be your Prophet, hearken to this Prophet, to his Inſtitutions, Appointments, and keep cloſe to them.

And to end all, Take but one Scriptural encouragement, It is at the 48. chap. of *Iſa.* verſ. 17. *Thus ſaith the Lord thy redeemer, the holy One of Iſrael* (this is Chriſt) *I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou ſhouldeſt go.* Chriſt is our teacher. I but we have many teachers; Oh! that I could meet with that teacher once, that could teach me to profit by all that I have heard: So Chriſt teacheth, *Thus ſaith the Lord thy redeemer, the holy One of Iſrael, I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou ſhouldeſt go.* Well, but what is my duty then? Your duty is to hear Him; at the 18. verſ. *Oh that thou hadſt hearkned unto my Commandements,* but what good ſhall I get thereby? *then had thy peace been as a river,* not as a drop of water in a glaſs, that is ſoon dried up; in a River there is much water, and in a River you know

there is freſh water; now ſaith the Lord, Do but hearken unto this teacher, this great Prophet, and the peace of thy Conſcience ſhall be like a River, full of peace ſhall thy Conſcience be; and as the water of the River is alwayes freſh, ſo ſhall thy peace of Conſcience be; where as now thou art troubled in Conſcience, and haſt no peace within, do but hearken unto this great Prophet as diſtinct from *Moſes*, and thou ſhalt have peace within as a River, full and freſh. But what matter for peace unleſſe I have grace withal? If I do hearken unto him, ſhall I have grace too? ſee what follows, *Oh that thou hadſt hearkned to my commandements, then had thy peace been as a river, and thy righteouſneſs as the waves of the ſea*; thy righteouſneſſe and thy holineſſe ſhall be as a Sea; thy peace as a River, But thy grace ſhall be more, as the Sea that knows no bottom, ſo ſhall thy Righteouſneſſe be. Who doth not deſire theſe two, Peace and Grace? If there be ever a poor ſoul in all the Congregation that is troubled in Conſcience and labors under Conſcience-burdens, hearken then and hear the Lord Jeſus, go (I ſay) to him, and ſtand waiting on him as the great Prophet, as diſtinct from *Moſes*; I do not ſay hearken to *Moſes* that ſpeaks conditionally, but hearken to Chriſt that ſpeaks grace abſolutely, *I will write my Law in thy heart*, that's upon no condition. Soul; go and hearken to this great Prophet and thou ſhalt certainly have peace; yea, the peace ſhal be as a River, and thou ſhalt have fulneſſe of peace, and freſhneſſe of peace; that whereas now thy Soul is muddied and thy Conſcience troubled, and thou goeſt under many temptations, thou ſhalt then have thy Conſcience cleer, and thy Soul clenſed: and whereas now thou laboreſt under much corruption, then ſhal the Righteouſneſſe be as the waves of the Sea, thou ſhalt have grace and abundance of grace; wherefore what I ſay to one, I ſay to all, Hear, hear, hear and your Souls ſhall live.

F I N I S.

GRACE

GRACE And LOVE BEYOND GIFTS:

Opened in a

SERMON

Before the

LORD MAJOR

Of the City of

LONDON.

By *William Bridge*, Preacher of the Word of God at *Yarmouth*, ſomtime Fellow of *Emmanuel* Colledg in *Cambridg*.

LONDON:

Printed by *Peter Cole* in *Leaden-Hall*, and are to be Sold at his Shop, at the Sign of the Printing-Preſs in Cornhil, near the Royal Exchange. 1653.

To the Right Honorable, *Thomas Andrews*, Lord Major of the City of LONDON:

With the Aldermen his Brethren.

ACcording to your Command, I have preſented theſe Notes to your view, which were once delivered unto your ear and heart; I have joyned another Sermon therewith, pleading for our ſubmiſſion to Chriſt in the way of his Ordinances, the Argument of the one is a friend to the other, Stantque caduntque ſimul: *The ſweet enjoyment of Ordinances together, is a great help to our love; we can hardly cool in our love to one, but we ſhal abate in our love to the other; ſwelling gifts deſpiſe Ordinances, & neglect love: This Sermon therfore of Grace, Love, & Gifts, is to cal upon our gifts, that they take not the wal of our Graces; the other Sermon of Ordinaces is to cal upon our Graces to ſubmit unto Chriſts Appointments; for Gifts thrive beſt when they live under Grace, & Grace thrives beſt when it lives under Ordinances. Now the girdle of al the Ordinances is the Lords day, which doth ſurround and com-bind al the reſt; may it pleaſ the Magiſtrate to be a friend*

to

to this good day, Christ will surely be a friend to him in an evil day: You cannot make people sanctifie this day, for the hearts of men are not in your hands; but you may restrain them much from publick prophaning this day, for the Tongues, Hands, & Feet of men are much in your hands: Job *is said to sanctifie his sons,* Job 1. *because he commanded them to sanctifie themselves, used al means for their sanctification, & prayed for them: So, though the Magistrate cannot sanctifie the people as to the infusion of Grace, yet by his prayers and gracious endeavors of love, mixed with some power, as just occasion requires, he also may be said to sanctifie them: The Magistrate is the peoples Father, and the people are the Magistrates Children: Now therfore as it was said of* Job, *& his Children, so let it be said of you, & your children in the generations to come,* And it was so, that when the days of their feasting, *or rather sporting,* were come, *(for so the Lords days have bin too truly called of late) the Magistrate sent and sanctified them: Thus shall our decayed love to God, his Truth, his Ordinances, and his Children, revive, and be advanced again: And thus shall the blessing of the house of* Obed-Edom *(who received the Ark) rest upon you, and your families, which shall be the Prayer of*

Your Servant in the work of the Gospel,

Yarmouth
Sept. 10. 1649. *William Bridge.*

GRACE and LOVE Beyond GIFTS.

1 COR. 12. 13.

But covet earneſtly the beſt Gifts: and yet I ſhew unto you a more excellent way.

July 22. 1649. Before the Lord Major.

OF all the Churches of Chriſt, which we read of in the New Teſtament, the Church of *Corinth* ſeems to have abounded moſt with Spiritual Gifts, and as they did abound moſt in them, ſo they did moſt abuſe them; all had not thoſe Spiritual Gifts, ſome had: Thoſe that had them, deſpiſed thoſe that had them not; and thoſe that had them not, envyed thoſe that had them: The Apoſtle *Paul* therefore, that he might heal this diſtemper, doth acquaint them with the excellency of thoſe Gifts, and the end for which they were appointed. Concerning the excellency of Gifts, he tells them in the begin-

beginning of this Chapter, That they are all from the Spirit; *There are diversities of Gifts* (at the 4. verse) *but the same Spirit*: *There are differences of Administrations, but the same Lord*: (At the 8. verse) *To one is given by the Spirit, the Word of Wisdom; to another the Word of Knowledg, by the same Spirit; to another Faith, by the same Spirit.* And concerning the end for which they were appointed, he tels them at the seventh Verse, That they are given to profit withal, *But the ministration of the Spirit is given to every man to profit withal.* Now both the excellency of Gifts, and the end for which they were appointed, he doth illustrate by a similitude drawn from the natural body, That as in the natural body there are many members, and those, having several gifts, are helpful to one another; and the Eye cannot say unto the Foot, I have no need of thee: so in the Body of Christ, all Members, with their several gifts, are to be helpful to one another, and one Member of Christ cannot say to the other, I have no need of thee: For at the 26. verse, *Whether one Member suffers, all the Members suffers with it; or one Member be honored, all the Members rejoyce with it*: Now at the 27. verse, saith he, *Ye are the Body of Christ, and Members in particular.* But how do these Members come, or attain unto these gifts? Verse 28. *God hath set some in the Church, first Apostles, secondly Prophets; thirdly, Teachers; after that, Miracles; then gifts of healing*: But have al men these gifts? No. *Are all Apostles?* (at the 29. verse) *are all Prophets? are all Teachers? are all workers of Miracles? Have all the gifts of Healing, &c.* But may we not all desire gifts then? Yes. *But covet earnestly the best gifts: and yet I shew unto you a more excellent way.* What way is that? If you look into this 12. Chapter, it is the way of Humility, Grace and Holiness: If you look down into the 13 Chapter, it is the way of Love; For, saith he, in the first verse, *Though I speak with the tongue of men and Angels, and have not love, I am become as sounding Brass, or a tinkling Cymbal.* So then take the words as they look upwards and downwards, relating unto al the former parts of the 12 chap. and unto chap. 13. & you have this Observation or Doctrine,

Though

Though the way of Gifts (spiritual Gifts) be an excellent way, and much to be desired; yet the way of Grace and Love is a more excellent way, and most to be desired. Doct.

For the opening of which truth, Three things: First, That there is a way of Gifts distinct from the way of Grace, and a way of Grace distinct from the way of Gifts. Secondly, That there is much excellency in these Spiritual gifts, that the way of *Gifts* is a very excellent way, and much to be desired. Thirdly, That the way of *Grace* and of *Love* is yet a more excellent way, and more to be desired.

First, I say, There is a way of *Gifts* distinct from the way of *Grace* and Holiness, χάρις and χάρισμα are distinct: All the Saints and people of *God* have *Grace*, but all have not these *Gifts*. *Grace* is that excellency whereby we are made like to *God* in Christ: *Gifts* are that excellency, wherby we are made able to do service for God in the Church of God. By *Grace* (say the Schools) we do, *bene agere*, we do work well; and by *Gifts* we do, *expedite agere*, we do act more facilly, easily, expeditely. A man may have a gift in Prayer, and yet no grace in Prayer: a man may have a gift in Preaching and Exercising, yet no grace under it: a man may have the gift of Faith, (though *I have all Faith, so that I could remove Mountains, and have not Charity, I have nothing*; he speaks of the gift of Faith,) A man may have, I say, the gift of Faith, and yet not the saving grace of Faith: So that plainly there is a way of *Gifts* distinct from the way of *Grace*; and a way of *Grace* and *Holiness* distinct from the way of *Gifts*. 1.

But what excellency is there then in gifts, and in the way of gifts? 2.

First, Much, very much, they are called πνευματικὰ, in the 14. Chapter, and the first verse, *Desire spiritual Gifts*. In this 12. Chapter they are said to be of the Spirit, by the Spirit, from the Spirit. And if you look into the 10th of the *Acts*, you shall find that they are called, *The very Spirit*, or *the holy Ghost*, at the 44. vers. *While* Peter *yet spake these words, the Holy Ghost fell upon all them which heard the word, and they of the Circumcision which believed, were astonished, because*

cauſe that upon the Gentiles was alſo powred out the Gift of the Holy Ghoſt; in one verſe it is ſaid, They received the holy ghoſt; & in the next, they received the gift of the holy ghoſt; *For they heard them ſpeak with tongues and magnifying God. Then anſwered* Peter, *Can any man forbid water, that theſe ſhould not be baptized, which have received the Holy Ghoſt?* Yet notwithſtanding, before it is ſaid, the gift of the holy ghoſt was powred out upon them. So that here the gift of the holy ghoſt is called, The Holy Ghoſt. And ſo I take that place in the 6th of the *Hebrews* to be underſtood, concerning wicked men that do fall away; It is ſaid, *They are made partakers of the holy ghoſt*; that is, the gifts of the holy ghoſt; for in thoſe times the holy ghoſt appeared by ſenſible gifts, and it is uſual to put the ſign, for the thing ſignified; but now, that theſe gifts ſhould be raiſed up to ſuch a title as this, to be called the holy ghoſt, it argues that there is a great deal of excellency in theſe gifts; in ſpiritual gifts.

2ly, They are the Purchaſe of Chriſt, the Fruits of his Aſcenſion, ſome of thoſe Talents which that great Lord left unto his Servants, when he went into a far Country, they are better then all gold and ſilver in the world; for if you had all the gold and ſilver of both Indies, you had but natural gifts, but theſe gifts are ſpiritual.

3ly, It is an Excellent Thing for a man to be able to do good to others, this is the end of gifts; they are, as the Schools ſpeak, *in ordine ad alium*, they are given for others good; they are to profit with, ſaith the Apoſtle. The Sun is an excellent creature, why? Becauſe he doth good to others; ſo, many are, by theſe ſpiritual gifts, enabled to do good to others, they are thoſe veſſels which grace and holineſs, being imbarqued in is tranſported into others ſouls: though there be excellent commodities in other Countries, yet, if you have not ſhipping to tranſport them, you are not the better for them; therefore you ſay, there is a great uſe of ſhipping, thereby ſuch and ſuch rare commodities are tranſported; ſo by theſe gifts, that grace and goodneſs that grows in one mans heart, is tranſported into anothers, carried into anothers

ſoul;

ſoul; *He hath given gifts*, ſaith the Apoſtle, *for the edifying of the Body of Chriſt*, *Epheſ.* 4. If you cannot reach a Book off the ſhelf, you take a ſtool, and ſtanding upon that ſtool, you are able to reach down the Book; the ſtool are theſe gifts: grace alone many times cannot reach down ſuch a Notion in Divinity, as it is able to do by the help of gifts; *Dona dantur in adjutorium gratiæ*, gifts are given for the help of grace, they are the handmaids of grace, and they bring forth ſweetly upon the knees of grace.

4ly, Again, That muſt needs be excellent, that is able to ad a further excellency, unto that which is the moſt excellent: you ſay ordinarily, That if a worſe thing be added unto a better, the better is defiled; as if water be added unto wine, the wine is corrupted; if lead be added unto ſilver, the ſilver is defiled; if ſilver be added unto gold, the gold is debaſed; and ſo the better is defiled by the worſer: but now grace is the greateſt excellency in the world, yet ad gifts unto grace, and grace it ſelf is made the more excellent and beautiful; for as the Temple did ſanctifie the gold, but the gold did beautifie the Temple; ſo though grace do ſanctifie gifts, yet gifts do beautifie grace; now grace being the greateſt beauty under heaven, & gifts putting a further beauty upon that which is the moſt beautiful, what doth this argue, but that there is abundance of excellency and beauty in Spiritual gifts?

Queſt. *But then if there be ſuch an excellency in gifts, in Spiritual gifts, wherein is grace and Love more excellent? Wherein lies the excellency of grace and Love, beyond the excellency of gifts?*

Anſw. Concerning Love firſt: Love is not an empty thing, the voice and ſound of Love is not an uncertain ſound, or an empty voyce; but ſaith the Apoſtle here, in the 13. Chap. of this firſt to the *Corinthians*, *Though I ſpeak with the tongue of men and Angels, and have not love, I am become as ſounding braſs, or a tinkling Cymbal*: A mans heart may be purged from groſſer ſins, and he may be garniſhed with parts and gifts, and yet his ſoul left empty for Satan to return into again, as you read in that 12. of *Matthew*; but grace and Love is a filling

thing, yea, ſaith the Apoſtle in the 13. chap. and 8. verſ. *Love* (or Charity) *never fails*, but it continues, it is that garment that never waxeth old, but Gifts do, and are ſoon threadbare: Though theſe gifts are fine ſweet flowers, yet therewithal the Mower filleth not his hand; a gracious heart cānot be ſatisfied with Gifts alone, Gifts alone are not able to ſatisfie, Love and Grace doth. But wherein doth Love work beyond Gifts? ſaith the Apoſtle here, I'le tell you, *c.* 13. *v.* 4. *Love is not eaſily provoked*; better read thus, *Love is ſlow to anger*, Parts and Gifts are not ſo; But a man may be ſlow to anger, and yet not kind and bountiful: true, but *Love is kind*, or bountiful, as the word bears it, Gifts are not ſo (the Apoſtle ſpeaks of the effects of Love in oppoſition to parts and Gifts all along) Love (ſaith he) is ſlow to anger, and is kind or bountiful: I but though a man be kind or bountiful, yet notwithſtanding he may envy at the good of others, true, if he have Parts and Gifts only; but Love, true Love, *that envies not*: I but though a man do not envy at the good of others, yet he may not conſider the wants of others; true, but Love will, for in the next words, *Charity*, or Love *vaunteth not*, ſo you reade it, but according to the Greek rather, *Love is not light*, or *inconſiderate*, but conſiders & weigheth al things: I but though you do al this, yet notwithſtanding a man may be proud when he hath done, true, if he have Gifts alone; but *Love is not puffed up*, is not ſwell'd, or blown, and fill'd with wind, as the bellows are, at the 5. verſ. ſaith he, *Love doth not behave it ſelf unſeemly*: This may be underſtood two waies, ſaith *Peter Martyr* Love will do no unſeemly thing, or Love counts nothing unſeemly for the perſon loved: Our Savior Chriſt waſhed his Diſciples feet; one would think it an unſeemly thing for the Lord & Maſter to do this for the ſervants, but he loved them, & Love counts nothing unſeemly for the perſon loved. *Judas* comes and betrays his Maſter with a kiſs, this was an unſeemly thing; *Judas* had Parts & Gifts, but he had not Love, and therfore he did an unſeemly thing: Love doth not behave it ſelf unſeemly, that is, it doth no unſeemly thing and yet counts nothing unſeemly for the perſon loved. *It ſeeks not her own*, in the next words, but the good of the perſon

ſon loved: *Love is not eaſily provoked*; the words rather to be read thus, *is not eaſily imbittered*, or is not ſharp, doth not ſpeak bitter language, Gifts and Parts will. *Love thinks no evil*, that follows, and at the 6 verſe, *It rejoyceth not in iniquity, but rejoyceth in the truth. It rejoyceth not in iniquity*, the word is, ἀδικια, injuſtice, *It rejoyceth not in injuſtice, but it doth rejoyce with the truth*, συγχαίρει δὲ ἀληθείᾳ, ſo the words are to be read, and that is thus, If a man be oppreſt, Love cannot rejoyce in his oppreſſion; but if a man be freed and delivered from his oppreſſion, & the truth heard & known, Love rejoyceth with ſuch a man, when the truth is diſcovered; it rejoiceth not in injuſtice, but rejoyceth with the truth, when that comes to light. Wel, but ſuppoſe all this, yet notwithſtanding a man may labor under ſome ſinful infirmities, &c. what wil Love do then? Verſ. 7. *Love beareth al things*, but the words ſhould be otherwiſe tranſlated, for as you read them, *Love beareth all things*, what difference will there be between that clauſe, and the latter of that verſ. *endureth all things, it bears all things, &c?* here is no difference; the words therfore ſhould be read thus, *It covereth all things*, ſo the Greek word, στέγω, ſignifies properly to cover, it is the ſame word that is uſed ordinarily in the new Teſtament to that purpoſe, *Mark.* 2.4. They *uncovered the roof of the houſe, &c.* the roof, or the covering, is the ſame word that is uſed here, and ſo Love covereth al things; though men have many infirmities, yet true Love will cover them all; and *it beleeveth all things*, though a man have done that which is evil in it ſelf, yet Love beleeves he had a good intention in the doing of it, for it beleeveth all things; and though a man go very far in ſin, yet if another have Love he hopeth that God will bring him back again, for *Love hopeth all things, it covers al things, it beleeveth al things; it hopeth al things*; and if another do me wrong, if I have Love, I ſhall bear that too; for *Love endureth al things*; but now will Gifts and Parts do theſe things? ſurely no, Gifts and Parts will not bear all things, cover all things, beleeve all things, hope all things, endure all things; but Love doth, and Love will, and therfore here's a greater excellency in the way of Love, then in the

ἡ χαίρει ἐπὶ τῇ ἀδικίᾳ συγχαίρει δὲ τῇ ἀληθείᾳ.

δῶμα et στέγη ita diſtinguuntur quod δῶμα ſit ſumma ædium pars, στέγη vero notat tabulatum τὸ δῶμα].

way of Gifts; and if Love do out-shoot Gifts in their own bow, then certainly there is a greater excellency in Love than in all Gifts. Now if you look in 1 *Cor.*8. you shal find that it is said concerning Love, that it edifies, *Knowledg puffeth up, but Charity*, or Love, *edifies*; *Knowledg*, that is, the gift of knowledg doth puff us up: the end of Gifts is edification; it is the proper work of Gifts to edifie, yet saith the Apostle, *Love edifies*, comparing Love and Gifts together, he shews that Love edifies rather than Gifts: Now, I say, if that Love do thus out-shoot Gifts in their own bow, then certainly there is a great deal more excellency in Love than in al Gifts, though they be never so great: Thus concerning Love.

Secondly; And concerning Grace and Holiness in the general: Grace and holiness is the proper and natural effect of the Spirit, as I may so speak; Gifts are, *Opus ad extra*: You shal find that voluntary and rational agents, have a Two-fold effect; a man begets a child like himself, that's a natural effect; then he makes a stool, or a hat, or a ship, this is not a natural effect, this is an artificial effect: so God the Father, he made the World, there is *Opus ad extra*: but he begat his Son, and the Son is of the Father, so the holy Ghost hath a Two-fold effect: The proper and the natural effect of the holy Ghost, is Grace, but the *Opus ad extra*, is *Gifts*; Grace and Holiness is the proper effect of the holy Ghost, and therfore the Apostle *Paul* speaking of *Love, Joy, Peace, and of other particular graces*, saith, *They are the fruits of the Spirit*, Gal.5. 22. *But the fruit of the Spirit, is Love, Joy, Peace, Gentleness, Goodness, Faith, &c.*

Again, Sin and corruption wil not so easily plant upon *grace*, as upon *gifts*; pride and corruption wil more easily plant upon *gifts*, than upon *grace*; *gifts* do sooner gather filth, and sooner rust than *grace* doth; saith the Apostle in that place I named even now, *Knowledg puffeth up, but Love edifies*; he speaks of Knowledg, as of a *gift*, now saith he, *Knowledg, that puffeth up*. But how can Knowledg, or how can any *Spiritual gift* puff one up? Can that which is the *Fruit, or the effect of the Spirit of God*, puff one up? No, but occasionally,

ally, it can and it will occaſionally. So you'l ſay, grace it ſelf doth, for a man may be proud of his *grace*, as well as he may be proud of his *gifts*. It is very true, I remember that ſpeech of Mr *Fox Sometimes* (ſaid he) *I get hurt by my graces, & ſometimes I get good by my ſins; for by my ſins I am made more humble, and by my grace I am made more proud.* It is true, occaſionally a man may be proud of, and puffed up by his very graces, but there is yet that in true grace it ſelf that will ſuppreſs pride, grace being contrary to ſin; as for gifts, though they be diverſe from ſin, yet they are not contrary unto ſin, and ſo cannot ſuppreſs ſin, as grace can do that is contrary therunto: for one contrary doth deſtroy the other: I expreſs it thus; A man may be proud of his clothes, and he may be proud of his graces, but there is not that in his clothes which wil ſuppreſs his pride; there is nothing in clothes that is contrary unto pride, but in grace there is: So a man may be proud of his gifts, and he may be proud of his graces, but there is not that in gifts that is ſo contrary unto pride as there is in grace, there is that in grace that is directly contrary unto ſin & pride; I ſay therfore, That pride and corruption cannot ſo eaſily plant & grow upon grace it ſelf, as it can upon gifts, and therefore there is a greater excellency in grace, and the way of grace and holineſs, then in the way of gifts; Though a man have never ſo little grace, and have no gifts, yet he gives no offence, is not ſcandalous; but if a man have all gifts, and have no grace, how many offences doth he fall into? and how ſcandalous is he? let experience ſpeak.

3 But again thirdly, Though a man have never ſuch great parts and gifts, yet if he have not grace withal, he may go to hell, and periſh to al eternity, for by his gifts he is not united unto Jeſus Chriſt, for by his gifts he is not made the child of God, or by his gifts he is not eſtated in the covenant of grace; you know what our Saviour ſaith, *Many ſhall ſay in that day, Lord, Lord, have we not propheſied in thy Name, and caſt out Devils in thy Name, & have done many wonderful works?* (theſe are the effects of gifts,) *and he ſhall ſay unto them, Depart, I know you not*: But ſaith the Apoſtle concerning Grace and

and Love, *I hope better things of you, & such as accompany salvation, for God is not unmindful to forget your labor of love*, that accompanies salvation. You see how it is with children that are playing together in the day, if they be playing abroad, and children of divers parents, when night comes, one child goes to his father, and the other unto his father, they are very like, it may be, and their clothes are a like, and when they are playing together abroad, you cannot say whose child this is, or whose child that is, but when night comes, the father then comes unto his child, and saith, Come home my child, come in at doors, & if the other offers to go in there, No child, you must go home to your father, So while we are living, grace and gifts are mingled together, some men have gifts, and some men have graces, & they look very like; Ah but when night coms, and when death comes, then God the Father, he saith to those that have grace, Come my children, enter in; but if those that have gifts only come, he sends them away, No, you must go to your father, it is not your gifts make you my children, by grace you are my children, but not by gifts, & therfore home to your father, I am none of your father, home unto your own father; thus will the Lord speak when night comes: yea, and if man do go to hell and perish, the more gifts he hath, the deeper will he sink into hell; as it is with a man that is in the water sinking in the water, the more he is laden with gold, the more he sinks, and as he is sinking, if he hath any time to cry out, he saith, Oh take away these bags of gold, these bags of gold will sink me, they will undo me: So I say, these golden parts, and golden gifts they will undo men; when men come to hell, and shall perish, the more golden gifts and parts they have had, the deeper they shall sink in hell; parts and gifts will never save a man from the wrath to come, but Grace, and Love, & Holiness under Christ will; surely therfore there is an excellency in the way of Grace and of Love, beyond the way of Gifts: Though the way of Gifts be an excellent way, and much to be desired, yet the way of Grace and of Love is a more excellent way, and most of all to be desired.

Applica. By way of Application then; Methinks this Doctrine looks wishly

wiſhly upon thoſe that have Gifts, upon thoſe that have none, or very weak, and it looks wiſhly upon us all.

1. Firſt, It looks wiſhly upon thoſe that have Parts and Gifts, and it cals upon you al for to bleſs the Lord; Hath the Lord led you in a way of Gifts? he hath led you in an excellent way, for the way of Gifts is an excellent way: Is it not a great mercy for a man to be able to do good to others, and to ſave another mans ſoul, to have a hand to pull others out of everlaſting burnings? Herein man ſeems to go beyond the Angels, for the Angels are miniſtring Spirits, but men are called Saviors, *Others ſave with fear, pulling them out of the fire*: And hath the Lord led you in a way of Gifts, and given you Gifts to do good to others? ſuch an hand he hath given to you, ſurely therfore you have cauſe for ever to bleſs the Lord.

Object. But though the Lord, through his Grace, had led me in this way of gifts, I fear I have nothing but gifts, I fear that they are Gifts alone, & not Grace withal; had I Gifts & Graces too, I ſhould bleſs the Lord indeed, but I fear it is nothing but Gifts.

Anſw. For Anſwer, It is poſſible, That a man that hath grace may think he hath nothing but Gifts; it is poſſible for a man that hath only gifts to think that his gifts are graces: But would you know the difference between gifts & graces as they are in *ſubjecto*, as they are in a particular perſon? (for the difference between them as they are in themſelves, I have ſhewed you in the beginning) Then thus, The faculty you know is diſtinguiſhed by the act, and the act by the object, *potentia diſtinguitur per actum, & actus per objectum*, ſaith Phyloſophy: If a man have gifts only, he is exerciſed moſt about a gifting object; if grace, then about a gracious object; and therefore if you looke into Scripture, you ſhal find, that Grace and Faith fals in with a crucified Chriſt, *I deſire to know nothing but Chriſt, and him crucified*, ſaith Faith and Grace: But now Gifts coming in by the Aſcenſion of Jeſus Chriſt, *(He hath aſcended on high, he hath given Gifts to men)* they are converſant eſpecially about Aſcenſions and Glories, but a crucified Chriſt is a mean and fleſhly thing in their eyes.

2. Again, They differ in their Nature; for gifts, as I may ſo

ſpeak, are a dead grace, and grace is a living gift; dead men are free among the dead, & living men love to converſe with the living; grace is a living quality, & therefore it prizeth living Saints, & things are moſt ſavory that com from a living hand; but gifts in compariſon are a dead thing, and therfore prizeth dead notions, and dead perſons; and things reliſh beſt which come from a dead hand, as books and the like; why? becauſe gifts being dead, themſelves are free among the dead.

3. Again, They differ alſo in their diſpoſition, for Grace and Holineſs is contented with the ſimplicity of the Goſpel, Gifts are not contented therewithal, and therfore you ſhal obſerve that the *Corinthians*, who excelled in gifts, adulterated the Goſpel with their ſwelling words, the *Galatians* adulterated the Doctrine of the Goſpel, and mingled the Doctrine of the Goſpel with Juſtification by Works, & the *Corinthians* mingled the words of the Goſpel with their own ſwelling language; they had gifts, & they were not contented with the ſimplicity of the Goſpel, I but grace is. You ſee how it is with a Child that comes into a corn field, he is mightily taken with the blue or red weeds, or a company of daiſies, but now when a man comes, the Husbandman coms, he looks at the corn, and is not ſo much taken with the blue or red weeds, or the daiſies that grow there, but is taken with the corn it ſelf: So now take a man that hath gifts only, and bring him to a Sermon, or to a Prayer, and if there be any fine expreſſions, any daiſies, he is much taken with them, he prizeth and magnifieth them, and he hangs on them; but now bring a man that hath grace to prayer, or to a Sermon, and he looks at the corn, he doth not look at the daiſies ſo much, but at the ſpirituallity and the power of thoſe things that are there delivered: They differ in their diſpoſition.

4. Again, They differ alſo in their effects; Grace hath a good hand at ſuffering as wel as at doing: Gifts have a very good hand at doing, but they have an ill hand at ſuffering; they are given to profit withal, they are given to act, and to do with; But when you come to ſuffer, gifts (I ſay) though they have a good hand at doing, they have a very ill hand at ſuf-

ſuffering: But now Grace hath as good a hand at ſuffering, as it hath at doing.

5 Again, They differ alſo in their abatement, & in their quenching: If a man have grace and fal into ſin, that ſin will hinder and quench the former actings of his grace; he cānot act now as he did act before; therefore ſaith the Apoſtle, *quench not the Spirit*: But if a man have gifts only, and no grace, & he fal into ſin, that ſin hinders not his actings, he can pray as he did, and he can converſe as he did, his actings are not ſo much hindered or quenched therby; as it is with a Candle, if it be only painted upon a board, & you put it into the water, that is not quenched therby; Why? becauſe it is a dead Candle, it is not a living Candle: but now come and take a living Candle, a burning Candle, and put that into the water, & that is quenched: Why? becauſe it is a living Candle, it is a burning Candle: ſo now, take a man that hath gifts only, and let him fal into ſin, and his gifts are not quenched with his ſin; Why? becauſe he is but a dead Candle, a painted Candle, and ſo he can pray as well, and converſe as well, though he fall into ſin: But now, a man that hath grace in truth, and more then gifts, if he fal into ſin, Oh! he cannot act as he did act before, he hath not the ſame face towards God as he had before; thus I ſay, they differ in their abatements: And therfore now, whoſoever you are that make this Objection, and fear that you have nothing but gifts, and not grace, as it is the ſcruple of many Chriſtians Oh! I fear (ſaith one) I have nothing but gifts that I have not grace at al, but gifts alone; I appeal unto you before the Lord, whoever you are that labor under his fear, whether do you not deſire (above al) to know Jeſus Chriſt and him crucified? whether are not things beſt that coms from a living hand to you? whether do not your diſpoſition lie towards the ſimplicity of the Goſpel? and are you not content and ſatisfied there-withal? whether have you not as good a hand at ſuffering, when God cals you thereunto, as at doing? whether are you not quenched, when you fal into ſin? Oh! Yes, ſaith the poor Soul: This I muſt needs ſay, Through grace thus it is with me, the Lord knows I can ſpeak this in

truth, I deſire to know nothing but a crucified Chriſt; living things from a living hand do ſavor beſt with me, and my diſpoſition lies towards the ſimplicity of the Goſpel; I am not ſo much taken with the daiſies, as with the corn that grows in a Sermon, & in a Prayer; and through grace I have as good a hand at ſuffering, when God leads me to it, as at doing; and this I can ſay in truth, That when I do fall into any great ſin, that I find ſome abating and quenching, I cannot pray then, as I could pray before. Well, if theſe things be in you, and abound, be of good comfort, here is more than bare gifts, here is grace alſo. This is the firſt Conſideration.

Secondly, This Doctrin looks wiſhly alſo upon thoſe that have no gifts, upon thoſe that are weak in gifts, have either no gifts at al or very weak gifts, & it cals upon you to be of good Comfort; There is many a poor ſoul complains, and ſaies, As for ſuch & ſuch men, they have great gifts, but I have no gifts at all, I have no Memory at all, I have no Utterance, I have no Elocution, I have no gifts in Prayer, I have no gifts in conference: Well, the way of Gifts indeed is an excellent way: And hath not the Lord led you in that way of Gifts, that excellent way? yet notwithſtanding, if he have led you in a more excellent way, have you any cauſe to complain? Though the way of Gifts be an excellent way, the way of Grace is a more excellent way, the way of Love is a more excellent way; What then, Soul? what then? Though the Lord hath not led thee in the way of Gifts, that excellent way, yet, I ſay, if he have led thee in the way of *grace*, & in the way of Love, in the more excellent way, certainly you have no cauſe to complain.

1. Will you complain for want of that, which if you had in abundance, you would have leſs time to tend your own Souls? Gifts are given for to profit with, Gifts are given for the good of others, to do good to others; the more gifts you have therefore, the more you are to tend upon others, and do good to them; and the more you are to tend upon others, the leſs time you have to tend upon your own ſouls: Now, I ſay, would you complain for want of that, which if you had in abundance, you ſhould have leſs time to tend your own ſouls?

2. Or,

2. Or, will you complain for want of that, which if you had without grace, would be your undoing? The Heathens tel us a Fable cõcerning a man who desired that al that ever he toucht might be gold, &, say they, it was granted to him by the gods; when therefore he came to eat his meat, he touched it, so his meat was turned to gold, & so the man was starved; The Moral of it is this, That many a man would be utterly undone if he had that which he most desires: & let me tel you this, Had you al gifts & godlden parts, yet, if you had not grace withal, you would desire that al that ever you should touch might be gold, you would turn al into gifts, and matter of parts, and so your own Soul would be undone and starved by it.

Or, will you complain for want of that, which, if you have, may aggravate your Condemnation; but, if you want, cannot hinder your Salvation? Pray consider it, Will you (I say) complain for want of that, which, if you have, may aggravate your Condemuation; but, if you want, can never hinder your Salvation? If you have gifts, they may aggravate your Condemnation; but if you have them not, your wanting of them shal never hinder your Salvation: Shal I then complain for want of them? Yet thus (I say) thus it is with you that complain for want of gifts; Hath not the Lord therfore led you in the way of gifts? and hath he led you in the way of grace? be of good comfort: Comfort, comfort, comfort, to al those that are weak in gifts, but have truth of grace. Only here give me leave to lay before you some few Directions, whether you have gifts, or no.

First, Either you have gifts, or not; if that you have gifts, then you are called to doing good; if you have not gifts, then you are called to receiving good, for al a mans life should be spent either in doing good, or receiving; If a man have gifts, then he is called to doing; if a man have no gifts, then he is called to receiving: Have you gifts? therefore know, you are called to doing; Have you no gifts? know, you are called the more to receiving.

2ly, And either you have gifts, or not; If you have gifts, take heed you do not despise those that have none; and if.

if you have not, take heed that you do not envy those that have; take heed you do not desire grace for gifts sake, as Hypocrites do, but rather desire gifts for grace sake, as the godly do; as your gifts com upon you, labor to grow proportionable in grace; for if a man have a great Farm, & have no stock, or a smal stock, it is the only way to break him; so if a man have great gifts, and but little grace, it is the only way to undo him.

3ly, But, above all things, take heed that you do not lay your gifts at the foundation of your Religion; gifts are good in the building, but they are naught in the foundation; gifts are good above, but they are naught beneath: you see how it is in some Trades, if men have gun-powder, barrels of gun-powder, or commodities that are apt to take fire, they lay them in the upper rooms on the top of their houses; and if you ask them the reason, *Why do not you lay these things below?* they wil say, *Nay, but they are apt to take fire, and if they should but take fire, the whol house might be blown up therewithal:* Beloved gifts and parts are as gun-powder, they are very apt to take fire; and what is the reason that many a professor is blown up, and the whol building of his Religion ruined, but because, when first he began to look towards Heaven, he laid his gifts at the foundation of his profession, whereas Christ only is our foundation, and if any man wil build upon gifts and parts, his whol building will come to nothing: Take heed therefore that gifts and parts do not come into the foundation of your Religion. So much for the second Consideration.

3. The Third follows: This Doctrine looks wishly also upon al of us: Is this true, that though the way of gifts be an excellent way, yet the way of grace is a more excellent way, & the way of Love a more excellent way, and more to be desired? Why stand we then so much upon our gifts & parts? and why look we no more after Love? Love is the great command, the most excellent way; the Apostle saith in this 13. Chap. *Though I speak with the tongue of men and Angels, and have not Love, I am become as sounding brass, and a tinkling Cymbal:* What though I Preach as never man Preached, yet if I want Love, I am but as sounding brass, and a tinkling Cymbal: What though I

pray

pray as never man prayed with praying gifts, yet if I want Love, I am but as ſounding braſs, and as a tinkling Cymbal; What though I confer & diſcourſe of al things, as never man did, yet if I want Love, I am but as a ſounding braſs, and as a tinkling Cymbal: Yet, Good Lord! how many are there that bear themſelves upon theſe bladders of gifts and parts (which will ere long be prickt) and neglect this way of Love! Are there not ſome Profeſſors that do ſometimes queſtion their everlaſting condition for the want of gifts, yet can go up and down a whol yeer together in the breach of Love, and never queſtion their condition for want of that? Yea, are there not ſome Preachers that fetch the great part of their evidence for heaven from their gifts; and the exerciſing of their gifts, whilſt they lie in the breach of Love? The Apoſtle, you ſee here, doth advance Love above al gifts; And I pray let us conſider a little what theſe gifts are, that are thus ſunk down before Love, which Love is advanced above: the Apoſtle tels us they are Spiritual gifts, not Natural gifts: Suppoſe now I be to preach, and I go from one Book to another; out of one Book I take one thing, out of another Book I take another thing, out of a third Book I take another thing, and I do but only put theſe together that I have out of ſeveral Books; Is this any more than a Natural gift? Suppoſe a Book-binder be to bind up divers ſheets of Paper, and he ſtitcheth them up together, Is it any more than a Natural gift? So, ſuppoſe I be to Preach, or I be to Pray, & I take this expreſſion from one, & that expreſſion from another, and this thing from one, and that from another, and I do only put theſe things together, Is this any more than a natural gift? I, but they are Spiritual gifts that the Apoſtle doth ſink before Love, & doth advance Love above; yea, and if you obſerve this Scripture, you ſhal find that they were the higheſt gifts, for ſaith he at the 28. Verſe, *God hath ſet ſome in the Church, firſt Apoſtles, ſecondly Prophets, thirdly Teachers, after that Miracles, then gifts of Healing*: And *though* (ſaith he Chap. 13.) *I ſpeak with the tongue of men and Angels, and have not Love, I am become as ſounding braſs, and a tinkling Cymbal*: Though I be an Apoſtle, have the gift of an Apoſtle; be a Pro-

pher,

phet, and have the gift of a Prophet, though I have gifts of Miracles, yet notwithstanding if I want Love, all is nothiug: Theſe were great and high gifts, the higheſt gifts, and yet al nothing without Love: And are al theſe gifts as nothing, ſpiritual gifts nothing without Love? Apoſtolical gifts, and Prophetical gifts, and Miraculous gifts, are all theſe gifts nothing without Love? O Lord, what are my poor minnum gifts then without Love? my gifts either in Preaching, or in Praying, or in Conference? Ah! what poor ſhrubs are my gifts then? how are they much more nothing without Love? and yet how many have theſe times brought forth that hunt much after gifts, and the exerciſe of their gifts, and are ſtrangers to the way of Love? I had almoſt ſaid, they are out of love with this grace of Love: but if we look into the ſecond Chap. of the firſt of *John*, we find a Scripture that may make all of us to take heed how we walk up and down without Love, verſ. 10. *He that loveth his brother, abideth in the light, and there is no occaſion of ſtumbling in him*: Though there be much ſtumbling abroad, yet if a man love his brother, though he have many failings, and ſome od opinions, yet if he love his brother he abideth in the light and there is no occaſion of ſtumbling in him: But (ſaith he, *v.* 11.) *He that hateth his brother, is in darkneſs, and he walks in darkneſs, and he knows not whether he goes:* He thinks he is going to Heaven, and he is going to Hell; he thinks he is going on in a way of zeal, but alas, poor man, he walks up and down in darkneſs, he knows not whether he goeth; whoſoever walks in this way of hatred, or want of Love, he walks in darkneſs, and he knows not whether he goes; But I need not ſay no more: The Apoſtle here tels us, That the way of Love is an excellent way, the more excellent way, and moſt to be deſired: Now therfore, Oh that our Love might abound! Oh that our Love, that is much declined in theſe daies, might be recovered! Oh that our Love might abound towards one another, and towards al the Saints! Oh that there were love, and peace, and reconciliation yet among Profeſſors!

Object. *But though ſuch a man be a Profeſſor, it may be he is not godly, yea, I do not think he is godly, and why ſhould I love him then?*

You

You know what our Savior ſaith concerning the Father, *He maketh his Sun to ſhine upon the good and bad*; and I pray is it not uſual with deceitful hearts, firſt to degrade a godly man into ungodlineſs, that ſo they may have room to hate him? There is a great deal of difference between the affection of a prophane man, and of an Hypocrite; a prophane man makes nothing to profeſs that he hates, and that he doth not love ſuch a man that is godly, and that he hates him becauſe he is pure and holy; but now an hypocrite knows in his conſcience that he muſt not hate a man that is godly: What then? Therfore, that he may make room to hate him, he will firſt make him ungodly; firſt he will degrade him, and make him ungodly, that ſo he may have room to hate him; as now, if he have a mind to love one, and to be intimate with him, his conſcience tels him, that he muſt not walk with, or be intimate with them that are wicked; therfore firſt he will make a man godly, that ſo he may have room to love him; and ſo if a man be godly, he will firſt make him ungodly, that ſo he may have room to hate him: Take heed of this deceit of heart; you ſay ſuch a one is not godly, take heed of this deceit. *Anſw.*

But ſuppoſe he be Godly, yet notwithſtanding he is of a different judgment from me, he is not of the ſame opinion with me, and ſhould I love him then? *Object.*

I confeſs it is hard to do it, and we ſhould all pray that we might be of the ſame mind; yet where, I pray do you find in all the Scripture, that the Lord doth make Oneneſs of Judgment to be the only rule and meaſure of Love? Where doth the Lord ſay in any place in Scripture, That Oneneſs of Judgment ſhall be the only meaſure of our love to one another? Doth a father ſay unto his child, Child, love your brother, becauſe he is of the ſame growth with you? No, but (my children) love one another, for ye are brethren: So the Lord doth not ſay, My children, love one another, becauſe you are of the ſame growth, and the ſame pitch; but love one another, for you are brethren. *Anſw.*

I, but ſuppoſe that a man doth me wrong ſtirs and provokes me, and that he hath firſt made the breach, ſhould I love him then? *Object.*

Answ. Yes, else there were no labor of love: God is not unmindful to forget your labor of Love; if there were no provocation, your Love were not worthy of God; that Faith is a Faith worthy of God that steps over difficulties, and that Love is a Love worthy of God that steps over provocations: You see how it is with a glass that hath sweet liquor in it, the more you stir that glass, the more savory sweet smel it sends forth; come indeed to a glass that hath filthy and unsavory liquor in it, & the more you stir it, the worse it smels. Art thou provoked? & art thou stirred? if there be sweet liquor in you, grace and patience within you, the more you are stirred, & the more you are provoked, the sweeter you will smel; but if there be a froward spirit, and a froward disposition; if there be filthy liquor within, then indeed the more you are stirred, & the more you are provoked, the worse you'l smel: And whereas you speak of his first making the breach upon Love, I pray look upon that of the second of the *Kings*, Chap. 6. you shal find there with what bloody intentions the King of *Syria* came to *Dothan* for to take *Elisha*, at the 14. vers. *Therefore sent he thither Horses and Chariots, and a great Host, and they came by night, and compassed the City.* *Elisha* goes forth unto them, at the 19. verse, and he said, *This is not the way, neither is this the City; follow me, and I will bring you to the man whom ye seek: But he led them to Samaria. When they were come into Samaria,* at vers. 20. *the Lord opened their eyes: And the King of Israel said* (at the 21. vers.) *unto Elisha when he saw them, My father, shal I smite them? shal I smite them? He Answered, Thou shalt not smite them; wouldest thou smite those whom thou hast taken Captive with thy Sword, and with thy Bow? set bread and water before them, that they may eat and drink, and go to their Master: So he prepared great provisions for them, and when they had eat and drunk, he sent them away, and they went to their Master; so the Bands of Syria came no more into the Land of Israel.* Mark the issue, the *Syrians* came out first, were the first that made the breach; well, *Israel* had advantage upon them, and the King of *Israel's* fingers did itch at them, to be smiting of them, but *Elisha* would not have it so, but instead of smiting, he would have

have kindneſs ſhewen unto them; and, I pray, what was the effect thereof? having ſet bread and water before them, and refreſhed them with thoſe proviſions, they went away, *ſo the Bands of Syria came no more into the Land of Iſrael.* I have read of two famous Phyloſophers that were at great variance, the one an elderly man, the other yonger, the elder comes unto the yonger with a motion of peace, and the yonger willingly embraced it; peace being made, Wel, ſaith the elder, remember that though I were the elder, yet I come to you, and I firſt offered peace; True, (ſaith the yonger unto him again) I acknowledg it, and I ſhal upon this account for ever account you the more worthy man, becauſe though I was the firſt that did make the ſtrife, you were the firſt that did make the peace. And ſhal Heathens do thus, and ſhal not we, Chriſtians, go beyond them, or do the ſame?

I, but there is time for al things; there was a time indeed for Love, and for men to be reconciled, but now things are grown to that height, and to that paſs, that it is now too late to talk of Love, and of Reconciliation; we confeſs, that the way of Love is the more excellent way, and there was a time indeed to have been reconciled, but now it is al too late. *Object.*

Wel then, if it be too late, give me leave to entreat one thing at your hands, & that is this, I ſay, if it be too late, & you ſay, it is too late to be reconciled, and love one another, let me entreat this, That you would al lay aſide your garments, the garments of your profeſſion of being Chriſts Diſciples, for our Savior ſaith, *By this ſhall men know that ye are my Diſciples, if ye love one another*; and therefore if it be too late for to love one another, and to be reconciled, come and let us lay down our garments, let us lay down our profeſſion of being the Diſciples of Chriſt; yea, let us lay down our expectation of heaven too, for ſaith the Apoſtle, *Fleſh and Blood cannot inherit the Kingdom of God*: And is not paſſion, malice, and want of love, fleſh and blood? Certainly, certainly, if I do not walk in this way of Love, it is not al my parts, and al my gifts, that wil bail me from the arreſt of that Scripture, *Fleſh and blood ſhal not inherit the kingdom of heaven.* I have read or heard of a certain Champ- *Anſw.*

pian that challenged a Deuil, two Armies being come near to one another, one comes forth out of one Army, and challengeth to fight hand to hand with any one of the other Army, at laſt there ſteps forth a man for to meet him, and they being there to fight, and many of both Armies gotten round to behold and ſee what would become of it, who ſhould fal, and who ſhould ſtand; at laſt ſaith one of the two, Who are you for? ſaith the other, Sir, I am for you, and I am come forth to ſave your life; Why (ſaid he) ſhould we (like fools) kil one another, to make ſport for theſe beholders? ſo they threw down their weapons, and embraced one another, and ſo parted with love, to the admiration of all that did behold them. Now beloved, things are grown to a great height, and there is too much diſſention amongſt Profeſſors, and all men are upon the tip-toe at this time, to ſee who ſhall fall, and who ſhal ſtand: But now after all our animoſities, if we would ſtep in to one another, & embrace one another, how would this glorifie God, & make Religion glorious in the eyes of the world? Oh why ſhould we that are Profeſſors kil, wound, or abuſe one another, to make ſport for our common enemies that behold us? Beleeve it, beleeve it, it is not too late, it is not too late to love one another; it is not too late for me to do my work, as long as it is not too late to receive my wages; and if I ſay, it is too late to be reconciled, what if God ſay to me then, It is too late for my Soul to be ſaved;

Queſt. *What then ſhall we do, that we may get into this excellent way of Love?*

Anſw. I ſhall only lay before you, two or three directions; Two or three things I conceive there are, that yet would make a reconciliation, and repair love among us, that would recover, and recruit our love that is much declined. The firſt, is an Evangelical Goſpel Spirit or diſpoſition; a legal diſpoſition, is a fretful, froward, firy diſpoſition; but a Goſpel diſpoſition, is like the Goſpel, ſmooth, gentle, loving and ſweet: we read of *Abraham, That he went in to* Hagar, *and he had a child,* Iſhmael. *by her, he went in to* Sarah, *and he had a child by her,* Iſaac, *and theſe two Mothers,* Hagar, *and* Sarah, *the Apoſtle tells us*

(Gal.

(Gal. 4.) *were types of the Law, and of the Goſple*: after *Abraham* had gone in to *Hagar*, and the Child of *Hagar* wel grown, there was no peace in the Family, though it were *Abrahams* Family. And as *Abraham* then did go in to *Hagar*, ſo now, the Children of *Abraham* do too much go in to *Hagar*, the Law; And as *Luther* ſaid, *Cain ſemper occidit fratrem ad finem mundi*; Cain *wil be alwayes killing of his brother* Abel, *til the worlds end.* So ſay I, *Abraham* wil be alwayes going in to *Hagar*, til Chriſt come again. I mean the Children of *Abraham* will be alwayes going in to the Law, and to *Hagar*. And what's the reaſon I pray, that there are ſo many diviſions, and diſſentions now among us, and ſo little love, But becauſe the Children of *Abraham* go ſo much in to *Hagar*: I dare boldly ſay, It is not ſo much diverſity of Judgment, that maketh theſe diſſentions, as it is the legallity of our diſpoſitions; for though your Judgements were very different and removed one from another, yet if your Spirits were Evangelical, you would love one another: and though your Jndgments were all of a piece, yet if one were of a Legal diſpoſition, and the other of an Evangelicall diſpoſition, there would be want of love ſtill, ſtill there would be diviſions: now therefore whenſoever you find diviſions begin to ſtir, or want of love; then go to God and beſeech the Lord. ſaying, Oh, Lord, deliver me from a Legal diſpoſition; Oh, Lord, beſtow upon me a Goſpel diſpoſition.

And again; Secondly, a true and real ſenſe of the Name of God, & how greatly the Name of Chriſt & God the Father, doth ſuffer by the diviſions of Profeſſors, and their want of love, wil recruit & recover our love; we are very ſenſible of our own names, the ſnfferings of our own names, but were we as ſenſible of the ſuffering of Gods Name, certainly there would not be ſuch want of love amongſt us. *Luther* ſaid in his time, The Thief wrongs one, the Adulterer wrongs two, the Slanderer wrongs three, but I think four; himſelf, the perſon abuſed, the by ſtander, and the precious Name of God: You have heard, it's likely, of the Parable of the Stomach there was a great varience ſomtimes fel out at *Rome*, between the People, and

and the Senate insomuch that the people banded together, to the hazard of the Common-wealth: The Senate to quiet the people, sent a certain eloquent man amongst them; and when he came amongst them, he propounded them this Parable; saith he, *Upon a time the Members of the Body were at variance with the Stomach, because the Stomach devoured all the meat, and lay still, was idle, and did not work, and all the other Members of the Body wrought hard, and sorely for their living; whereupon they all combined against the Stomach, and the Eye would not see no more for it, and the Hand would work no more for it, and the Feet would walk no more for it, and the Teeth would chew no more for it, and other members refused for to do their office, wherupon the whole Body was weak, the Eye began to wax dim, the Hand began to wax weak, the Feet began to be feeble, and all the Members began to be weak, and the whole Body for to wither.* So here, now in these dates of ours; one man he thinks he is wronged, and he withholds his influence and his love; and another man he thinks he is wronged, and he withholds his influence and his love: and another man he thinks he is wronged, and he withholds his influence and his love; and so in sin, all the Members are weakned, and the whole Body of the Common-welth weakned; yea, and the body of Christianity weakned, and the name of Christ, the precious name of Christ, that suffers much, You that are a Professor, you strike at me, & I that am a professor. I strike at you; but I pray, where fals the blow? the blow fals upon the name of Christ, the blow fals upon the name of God; have I done you wrong? I pray, what wrong hath the name of Christ done you? hath not Christ suffered enough for us, but shall his precious name suffer more by us? *Moses* was a man (you know) tender of the name of God, What shall become of thy great name? In *Malachies* time. it was the Character of a man fearing God *That he thought upon the name of God. Solomon* in the *Proverbs* saith *The name of the Lord is a strong tower, the righteous fly thereunto, and are safe.* Now then, as ever you desire that the name of the Lord should be a refuge and a shelter

ſhelter to you in the evil day: Oh! be tender of the name of God, and I dare ſay, the more tender you (that are Profeſſors) are of the precious Name of God, and the more ſence you have of the ſufferings of Gods Name, the more you wil lay down your weapons one againſt another, and the more you'l ſet your ſelves for to love one another.

And would you love one anothet now, as you have loved before? then do as you have done before. *I have ſomewhat againſt thee* (ſaith Chriſt to the Church of *Epheſus*) *thou haſt left thy firſt Love*: But wouldſt thou be recovered? *Remember from whence thou haſt fallen, and repent, and do thy firſt works.* I wiſh I might not ſay, That Chriſt hath a ſomewhat againſt us, even this, That in theſe daies of ours we have loſt our former Love, Love unto one another: But would we be recovered? reclaimed? Oh let us remember from whence we are fallen, repent and bewail our diviſions, declinings in Love, and do our firſt works: What are thoſe? Times were heretofore, when you (that are of different Judgments now) would have met together, prayed together, yea, faſted, prayed, and have wept together: So let us do again; we meet now, and diſpute together; we meet now, and we wrangle together; but we ſhall never diſpute our ſelves into Love: If we would love one another now, as we have done before, then let us do as we did before, meet, and pray together, as before. The living fiſh ſwims againſt the ſtream, the dead fiſh is carried down with the tide; ſo a living Chriſtian ſwims againſt the tide of the times; a dead Profeſſor is carried down with all; and which way doth the ſtream and tide of theſe times run, but againſt Love? great oppoſitions that are made to Love. Now then, as we deſire to be counted living Chriſtians, let us make it our work and buſineſs to heal and reconcile things: 'Tis in regard of Graces, as in regard of Ordinances, when any Ordinance of God is decryed, then it is our duty, and we are called to it, for to cry it up: ſo when any one grace is oppoſed, then is our time, and then are we called to advance it moſt. And when ever was this grace of Love among Profeſſors ſo much oppoſed as it is now?

now? Now therfore (if ever) is our duty to abound in Love, and to walk in this excellent way.

But you desire gifts, yea, and your gifts are great; I know where I speak, in this great and famous City of *London*, where gifts and parts grow alone, even in your streets; yet let me tell you this, though you, or I, should have al gifts and parts, yet if we want Love we should be but as sounding brass, and as a tinkling Cymbal; But you desire gifts, the gift of Teaching, Exercising, that ye may be able to do good to others, and you do wel therein, for the way of gifts is an excellent way; Oh! but the way of Love is a more excellent way: You, desire gifts, the gift of Prayer, the gift of Conference, that you may speak a word in season unto them you shall meet with, and you do well therein, for this way of gifts is an excellent way, yet saith the Apostle, *Behold I shew you a more excellent way:* As for al our gifts and parts, they wil leave us when we must go in to our Father: Do ye therefore any of you desire gifts? Desire them still; yea, *covet earnestly the best gifts: But yet shew I you* (saith the Apostle) *a more excellent way*; and ye have heard what that way is, In general, the way of Grace, Holiness, and of the power of Godliness; In particular, the way of Love. *Now the God of peace, that brought again from the dead the Lord Jesus, that great Shepherd of our Souls, through the blood of the everlasting Covenant, make you perfect* in this great work of Love, *working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever, and ever. Amen.*

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